

The EAST and WEST REVIEW

*An Anglican Missionary
Quarterly Magazine*

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THE STRUGGLE FOR RELIGIOUS LIBERTY IN EGYPT

By S. A. MORRISON*

THE struggle for religious liberty in Egypt is a continuous one. Sometimes its main concern is the position of the Egyptian Christian minority; at other times it is the status of missionary institutions. First the one problem, then the other, is forced into prominence by some threatened legislation or by an incident, real or imagined. The present article is of necessity confined to a consideration of one aspect only of the latter problem, an aspect, however, which is of vital importance to the continued effectiveness of missionary work in Egypt. Upon its issue depends the freedom of missionary institutions there to present the Christian Gospel to non-Christians attending them.

In June, 1938, a private member of the Egyptian Senate introduced a measure whose purpose was to make it illegal to teach Christianity to children under sixteen years of age. Its first article reads as follows: "It is forbidden to make any appeal to young people, male or female, who have not yet reached the age of sixteen, with intent to change their religion, whether the appeal is made in the way of instruction or inducement, or a comparison between their religious faith and that to which they are invited. It is also forbidden to allow them to take part in any religious services or ceremonies which are contrary to the religion or sect of their parents or guardians. Similarly, there is forbidden any other course whose purpose is to effect a change of sect or religion." The penalties for disobedience included the possible closing of any institution infringing the law.

In an explanatory note which accompanied the measure the statement was made that: "It is no small disgrace for parents to find that their children whom they sent in full confidence to these propagandists [i.e. missionary institutions]

* Mr. S. A. Morrison is a missionary in Cairo.

for instruction, medical treatment or assistance, have frequently repudiated their parents' religion and despised their beliefs. Would that the matter ended at this point. Very often these children disappear if they anticipate reproval from their parents or guardians."

The basis for the proposed legislation was apparently the series of entirely fictitious charges which have from time to time been brought against missionary institutions in Egypt, and more especially during the newspaper campaign of 1933. It was then stated, for example, that they employ such means as hypnotism, drugs, erotic influences, threats, compulsion, and bribes in order to induce their pupils to accept Christianity. There is no need to point out that such accusations were without any foundation in fact, and that many of those who reported them were well aware of their fictitious character. While this constituted the nominal reason for the new measure, its real purpose was to restore in Egypt, at least so far as children are concerned, the force of the Sharia (or Muslim) law, by which any attempt to induce a Muslim to change his faith was forbidden. Apparently, also, the proposed law would have made it illegal for one Christian Church or denomination to teach Christianity to children belonging to another Church or denomination.

The Senate referred the measure to its Committee on Internal Affairs, and this body raised the age under which the teaching of a religion other than one's own was forbidden, from sixteen years to eighteen. After being submitted more than once to the Senate and referred back on each occasion to the same Committee, the measure was finally dropped on the understanding that the Minister of the Interior intended to introduce a Government Bill along the same lines.

On April 19th, 1940, the Arabic press reported that on the previous evening the Council of Ministers had approved a draft law and had secured royal permission for its submission to Parliament. The terms of this measure were even more drastic than those of the private measure which had been dropped. It declared that:

"Article I.—Religious propaganda in whatever form is forbidden outside buildings which are specially designated for the practice of religion, or places which receive a special permit for the purpose.

"Article II.—The following are considered to be aspects of religious propaganda if they occur in educational institutions :

(a) Making or allowing pupils to participate in lessons on a religion other than their own.

(b) Making or allowing pupils to participate in prayers which are contrary to their religion or allowing them to listen to religious addresses of this kind.

(c) Distributing to pupils publications or tracts which contradict their religious convictions.

Aspects (b) and (c) above apply also to medical and charitable institutions when the religious propaganda is directed towards patients or towards those who have recourse to these institutions.

“Article III—Officials of the judicial authority have the right to enter into the places mentioned in the previous article where infraction of the law may occur.

“Article IV—For the application of this law the officials of the judicial authority include those officials of the Ministry of Public Education and the Ministry of Public Health, whom the Ministers of Public Education and Public Health may delegate for this purpose in agreement with the Minister of the Interior.”

Articles IV and V specified the penalties which were to be imposed for any infringement of the law.

Once again the justification for the Bill was assumed to lie in the supposed misconduct of missionary institutions, as Article V referred specifically to “anyone who gives a present . . . or who uses force, menace, terrorism or intimidation . . . or who uses narcotics or hypnotism with the purpose of influencing another’s religious convictions.” It is the same story of groundless accusations being made the basis for restrictive legislation, only in this case the restrictions are applied to hospitals and charitable institutions as well as to schools, and include the teaching of adults as well as of minors. In addition, missionary institutions were to be subjected to a form of inspection, whose specific purpose was to guard against infringement of the law.

When this measure was discussed by the Senate at its meeting on May 27th, 1940, a division of opinion arose—not unlike that which occurred between the Pharisees and the Sadducees in St. Paul’s day—concerning the fundamental question whether it applied to all institutions, Muslim included, or to non-Muslim institutions only. The wording of the explanatory note accompanying the Bill leaves little doubt that originally it was meant to affect Christian institutions only, as it declares that “some have resorted to missionary

work, employing ways and means which are not dignifying to Muslims and which defy their religious feelings." On the other hand, it was difficult for the supporters of the Bill to justify legislation which was so obviously discriminatory in character. Finally, the measure was referred to the Senate's Judicial Committee on the grounds that it was badly worded, and it has remained with this Committee ever since.

The next phase in this story of restrictive legislation directed against missionary institutions opens with a letter which was sent on August 4th, 1940, by H.E. the Under-Secretary of State for Education to the heads of certain foreign schools in Egypt, asking their co-operation in discussing the question of the teaching of Egyptian national culture to Egyptian students in foreign schools, and inviting them to a Conference for this purpose. The heads of foreign schools cordially responded to this invitation, as they realized that it was only by friendly co-operation with the Ministry of Education and by mutual recognition of the special part each is called upon to play in the education of Egyptian youth that the best results could be attained. The opening Conference was held on October 28th, 1940, and H.E. the Minister of Education gave the Conference a good start when he stated that "so long as we maintain the conviction of the necessity of collaboration, so long will we be able to find a medium of understanding, and so long will this collaboration bear fruit."

The Conference, in turn, appointed a Standing Committee consisting of representatives of the Ministry of Education and representatives of foreign schools, and this Standing Committee nominated four sub-committees to consider respectively the questions of national culture, personnel, inspection and examinations, and religious teaching. The reports of the sub-committees, when completed, were read at another meeting held on March 11th, 1941.

Throughout the negotiations the heads of foreign schools evinced a sincere desire to satisfy the wishes of the Ministry of Education in so far as these were directed towards the original purpose of the Conference—namely, to ensure that Egyptian students in foreign schools be given adequate instruction in the Arabic language, the history and geography of Egypt, and civics. Such difference of opinion as arose concerned almost exclusively the questions of the language in which these subjects were to be given and the nationality of the teacher. But it soon became evident that the Ministry intended to make use of the negotiations in order to achieve

two other objects—(i) to bring all foreign schools under its control, and (ii) while forbidding the teaching of Christianity to Muslim pupils, to insist that the latter be taught Islam.

For a right understanding of the Ministry's first objection, we must review the legal status of mission schools in Egypt. Hitherto foreign schools have fallen into two categories—those which prepare pupils for the examinations of the Ministry of Education and those which follow some foreign course. In 1934 a law was passed (No. 40 of that year) which brought under the control and inspection of the Ministry of Education all "free" (i.e. non-government) schools which prepare pupils for the Ministry's examinations. As this law failed to secure the approval of the Legislative Assembly or the Mixed Court of Appeal, it did not apply (under the Capitulatory system then in vogue) to foreign educational institutions. When, however, the Capitulatory system came to an end with the Montreux Convention of 1937, Law 40 of 1934 became applicable to those foreign schools which followed the Government course, but it did so subject only to certain supremely important safeguards, which were given by the Egyptian delegation during the Conference. The most relevant of these to our present theme are that "educational, medical, and charitable institutions . . . may continue freely to carry on their activities in Egypt. . . . They shall, as regards their organization and character, be governed by their charters or other instruments under which they were created and also, in the case of educational institutions, by their own curricula. . . . They may continue to employ their existing staff and may also, each within the scope of its organization, employ either Egyptians or foreigners, whether established in Egypt or elsewhere, without prejudice in all cases to the application of the Egyptian laws which are now applicable to them or to the Egyptian Government's general right of control over the entry of foreigners into Egypt." These safeguards were freely accorded by the Egyptian delegation at Montreux, and so in no way constitute a derogation from Egypt's national sovereignty. They are to remain in force until a subsequent agreement is reached, or, in any case, until the end of the transition period, i.e. 1949.

What the Ministry of Education is now proposing to do, on the false assumption that it has through the recent negotiations secured the agreement of the heads of foreign schools, is to initiate legislation which will so modify Law 40 of 1934 as to bring all foreign schools, whatever course they follow

and whether or not they receive any Government subvention, under the control of the Ministry. The articles of the proposed draft law have already been published, and they make it clear that the Ministry is claiming the right : (a) to sanction the appointment of all teachers in foreign schools, whether Egyptians or foreigners, (b) to determine what the qualifications of foreign teachers must be, (c) to insist that the teachers of history and civics must be Egyptians, (d) to lay down the curriculum in schools which prepare for Government examinations and to help in drawing up the curriculum in those which do not, (e) to insist that the teaching of Islam to Muslim pupils must be included in the curriculum of foreign schools following the Government course.

There is no question that this proposed legislation is a direct contravention both of the spirit and of the letter of the Montreux Convention, and more particularly of the guarantees enumerated above which give foreign schools the control of their own curricula and staff. As the life and spirit of any school are dependent upon its curriculum and staff more than upon any other single factors, the importance of this new legislation cannot be overrated.

In addition, however, to seeking control over all foreign schools, the Ministry of Education is proposing by the same method to cripple the spiritual influence of mission schools. Article 7*b* of the draft law reads : "No free school may teach its pupils, male or female, a religion other than their own, not even if their guardian gave his consent in writing to such teaching." Even were this article to be applied equally to the teaching of Islam to Christian pupils in Government schools as to the teaching of Christianity to Muslim pupils in mission schools—and past experience makes it doubtful whether it would be so applied—most heads of foreign schools believe that such legislation is both reactionary and detrimental to Egypt's best interests. For in the first place it represents a definite restriction of religious freedom, denying to the teacher the right of expressing his innermost religious convictions, which should underlie all his teaching of individual subjects ; and secondly it gives to the State what is really the prerogative of the parent, namely, the right to determine what form of education a child shall receive. Many progressive Egyptians appreciate the character-training given by foreign schools, and especially by mission schools, but they do not always realize that this character-training has an essentially religious basis.

For their part, the heads of foreign schools expressed during the recent negotiations their readiness to give adequate guarantees against any abuse of the religious freedom for which they stood. Most of them favoured the legal adoption of a "Conscience Clause," by which any non-Christian parent can claim in writing exemption for his child from Christian religious teaching or prayers, an arrangement which has proved eminently satisfactory in India and in the Northern Sudan. They agreed that it should be declared illegal: (a) to use any improper methods of persuasion or coercion with a view to changing anyone's religion, (b) to teach a child in such a way that he must accept or reject the doctrines of another religion, (c) for a minor to change his religion.

With these safeguards, they maintained that there was no justification for the proposed limitation of Christian teaching. The contention that was made during the Conference by H.E. the Under-Secretary for Education, that it is even now illegal to teach Christianity to Muslims who are minors, is not supported by the facts. It may even be reasonably argued that the proposed restriction of Christian freedom contravenes the Montreux Convention.

On this latter point there is some difference of opinion. But there can be no doubt that the further demand made by the Ministry of Education concerning the teaching of Islam to Muslim pupils in foreign schools is a clear contradiction of the Montreux Convention. While the Ministry is apparently prepared to arrange for the teaching to be given outside the foreign school in cases where a foreign course of study is followed, an arrangement which foreign schools were ready to accept, it is claiming that the teaching of Islam to Muslim pupils is an essential part of the curriculum in those schools which prepare for Government examinations. Were the Ministry to persist in this contention, most mission schools would be obliged either to refuse admission to Muslim pupils or to close altogether.

The situation facing missionary institutions in Egypt is therefore a serious one, whether we have regard to the draft law which was submitted to the Senate in May, 1940, or to the measure which is now being promoted by the Ministry of Education. Both proposals are plainly reactionary. They are contrary to the spirit, if not to the letter, of the Egyptian Constitution of 1923, which guarantees absolute liberty of conscience, the free exercise of any religion and belief, the right to free expression and thought, and freedom of education,

provided only that these do not contradict public order or morals. Charges against missionary institutions of improper conduct are utterly groundless. Such disturbances of public order as have occurred in connexion with them have been deliberately engineered by their opponents.

Both measures represent an attempt to divert the development of Egypt from that of a modern democratic State to that of a reactionary Islamic country, which recognizes the predominance of Islam in all aspects of national life and seeks to restrain or prohibit all other religious influences. At the same time, these measures, and more particularly that concerned with schools, reveal a totalitarian tendency, designed to give the Government control of all education in Egypt and to limit the rights of the parent. How far this movement towards Islamic totalitarianism is a genuine expression of religious feeling, or how far it is part of a political movement, which is in general anti-foreign, and in particular anti-British, is an open question. There are many progressive Egyptians to-day who profoundly regret such reactionary or totalitarian tendencies, and who believe that the future prosperity of Egypt is dependent upon the retention of her democratic institutions and upon an attitude of friendliness towards foreigners. Egypt's decision as to the course she is determined to follow may have far-reaching effects not only upon the position of the Christian minority and of missionary institutions, but also upon her international relationships both during and after the present war.

That these reactionary measures will receive Parliamentary sanction is doubtful. Many foreigners agree that the draft law of May, 1940, may contravene the Montreux Convention. All are certain that the proposed educational law does so. It may be safely left to the other signatories of the Convention to see that its terms are not ignored. But the more important question in the long run is the policy Egypt herself proposes to pursue. She is to-day at the parting of the ways. Before her lies the choice of continuing her course as a progressive democracy or of reverting to her former position as a conservative Muslim country. On her decision hangs the future of religious freedom in Egypt.

TRAINING INDIAN CLERGY FOR VILLAGE WORK

By E. L. STRONG and F. ST. Q. WYLD*

DURING the last four years I have had opportunities for becoming acquainted with the system for training Indian clergy which has been established in the Diocese of Assam. It seems to me an ideal system, with which no other that I have heard of in India can compare. And as I believe that very few people know about it, I feel under an obligation to make it better known.

It is an ideal system chiefly because it creates what we must all acknowledge to be the ideal relationship between a bishop and his clergy, which is, however, very rarely seen. Let me try to describe how the present Bishop of Assam created it.

Soon after his consecration he made a tour all over his vast diocese, chiefly that he might find out who among the catechists and teachers of the diocese were likely to profit most from a fresh course of training, or who during the training might appear to be suitable candidates for the ministry. For he was convinced that the first and most important work he had to do was to provide means by which the lives of the Christians of the diocese could be sustained and developed by a regular and devout reception of the Sacraments in their own parishes, which was not possible then owing to the lack of priests.

When he had chosen the most likely men, he invited them to come to his home in Dibrugarh for regular training for two or three months at a time, he himself giving the training. Three years later he felt justified in training three of them for the diaconate. During their training he tried to impress upon them chiefly two things: (1) the beauty and power

* The Rev. E. L. Strong is a member of the Oxford Mission to Calcutta. The Rev. F. St. Q. Wyld is a missionary in the Diocese of Assam.

The contribution from Fr. Strong appeared in the "Church Times," August 29th, 1941.

of the Christian character, (2) the means which Our Lord has provided by which men may attain this character so that in their work they may manifest Him to the world. Until their ordination they came to him six weeks at a time every year. During their diaconate they again came to him for six weeks every year till their ordination to the priesthood. And ever since then they have come every year for further training for three weeks. The training is strenuous. They have two lectures every day, except Sunday, at which they make notes, which they afterwards expand fully in writing. If there is anything they do not understand, the matter is explained again before the next lecture begins.

For simple village people, as they all are, this means a great deal of hard work and hard thinking. But the lectures are only one part of the training. The most important part is the devotional atmosphere which is created. It happens that I have stayed with the Bishop three times while this training of the priests has been going on, and I have marvelled each time at the devotion of the men. It is manifested on their faces and by their general behaviour, but especially by the awe and reverence with which they celebrate the Holy Communion. They are obviously sincerely religious men; the one object of their lives is to serve Our Lord and bring people to Him.

Next to this, that which is most notable is the relationship which has been created between these priests and the Bishop. This would have delighted the heart of St. Ignatius; it no doubt does delight him as he sees it from heaven. The Bishop is truly their father in God: they invariably call him "father," and they realize that they are his sons. He trusts them to carry out in their parishes what he has taught them and they trust him as both a father and friend to whom they can go for help in any difficulties which seem beyond their power to deal with. But, in answer to a question of mine, he told me that among all the requests they have made to him, there has never been one for more money. On the contrary, they do their best to make their parishes more self-supporting, with the result that the Bishop is often able to tell the S.P.G. that he will not require so large a grant for the work next year. At present more than half the total expense of the work of the diocese is provided by the Christians themselves, and some of the parishes are already almost self-supporting, which, considering how poor the people are, is very remarkable evidence of the value of the

Bishop's system of training. He tells me that if, as a result of the war, the grant from the S.P.G. was altogether stopped, he has no doubt that the work in almost all the parishes would go on as before, because the priests could be trusted to make, and induce their people to make, special efforts to meet the emergency.

In addition to the training work for the priests, the Bishop has also every year, at another time, training classes for catechists, who may or may not eventually become candidates for Holy Orders. By this means he provides for a regular succession of priests for the diocese.

It should be borne in mind that there is almost no theological literature available for these men in their own vernacular. But the carefully written out and corrected notes of the Bishop's lectures on the Bible and theology are gradually providing a theological literature for these men, which is all the more valuable to them because they have been, year by year, making use of the Bishop's teaching, and learning the value of it in their parish work.

During most of the year when the Bishop is not engaged in the training work I have described at Dibrugarh (his headquarters), he tours about his diocese, visits the different parishes, and administers confirmation when it is required, or ordination. Thus he gives the priests opportunities for getting his advice about difficult matters, while he himself is able to judge how far they are carrying out his teaching in their work and in what respects they need further or different teaching. In this way the relationship between himself and them approaches more and more closely to the ideal year by year.

He tells me that when he visits the parishes he finds that all the necessary preparations for confirmation or any other sacraments have been most carefully made by the priests, so that no suggestions from him are required.

I append a note written by Father Chakravarti, the Superior of the Indian Brotherhood of St. Andrew, describing the impression made upon him by what he has seen of the work of these village priests.

*Haluaghat,
September 26th, 1940.*

MY DEAR FATHER,

Thank you for your letter. I do not know exactly what method the Bishop of Assam follows in the training of his clergy, but I know it makes them keen and efficient pastors.

I was at Bengbari—a Kachari centre in Darrang District—six or seven years ago when the Bishop had an ordination of deacons. I was tremendously impressed by what I saw there—the large crowd of simple village Christians who had gathered for the occasion from all over the district, their great reverence at the services, their evident keenness, and above all by their priest, the Rev. Paul Ghera, who seemed to be a real father to his people. Paul Ghera was trained by the Bishop—and certainly the Bishop of Assam knows the secret of clergy-training if he can help to provide such ministers for the Church. I believe the Kachari Church is entirely self-supporting and have no doubt it is mainly due to the spirit of service and sacrifice which the Bishop has succeeded in implanting in the clergy he has trained for that Church.

Yours affectionately,

M. C. CHAKRAVARTI.

Note by the Rev. F. St. Q. Wyld, of the Diocese of Assam.

The above was sent to me by Father Strong of the Oxford Mission, together with the letter of Fr. Chakravarti, with a request that I would make such use of it as is possible, and add to it if I wish to do so.

Having worked in the Diocese of Assam since four years before the advent of the present Bishop, I should like to add the following note; and as the S.P.G., when I visited the House in 1938, seemed anxious to know more of what has been the aim of the Bishop of Assam, I hope that they may consider this worth publishing in some periodical.

When I first came to the diocese in 1920 I made a point of attending the annual gatherings of the Indian Christians in my district. Upon the agenda at these meetings was always one concerning self-support. This showed a desire that the Indian congregations should receive less support from the home funds, and should discover means by which they might increase their contributions to the pastorate funds of the diocese; but it also revealed in the discussions that the obstacles were great, and that there was slight realization of what was involved if the ideal was ever to be reached.

As soon as the present Bishop arrived he discussed this matter fully with the people and summed it all up with a statement somewhat like this: "You will never attain to self-support without a complete revolution in the method of the training and support of the ministry."

Apart from the Kachari Christian community mentioned above, all the members of the Church are immigrants who come to Assam as a result of the necessity of recruiting labour for the growing tea industry. It was therefore natural that the ministry consisted at first of men imported from "abroad," or of those who were considered to be suitable to be sent to Calcutta or elsewhere for training. Such must obviously be only a temporary expedient; it is impossibly costly if you are aiming at self-support; also it often ends in the candidate getting alienated from the conditions of his birth-place and returning less suited for the work in the villages from which he came.

The Bishop, therefore, first got the men to express their willingness to co-operate in his proposed method. All candidates would be trained in the diocese by the Bishop. There would be a six-weeks' course each year in the rains, held at a time when the men could be spared from their village work, which they will never entirely give up. The teaching was to be simple for men of no advanced education, based entirely on the New Testament without any attempt at elaborate instruction on doctrinal controversies of the Church, on history, or comparative religion. The men ordained must be prepared to accept a salary that the villagers can pay, and only thus could there be an indigenous Church instead of a foreign mission. By this method there could be a larger number of village priests living amongst their people instead of being continuously engaged in the soul-destroying work of travelling over hundreds of miles to administer the Sacraments occasionally as they were able.

At the risk of stressing overmuch the significance of statistics, I would like to impress on the reader this fact. In the year 1924 the grant from the S.P.G. for the Diocese of Assam stood at £1,500, and clergy numbered nine. In 1940 the grant stood at £850 and the clergy numbered twenty. How has this result been attained? Partly by the increase of the Pastorate Fund contributions of the people, but also by the fact that the clergy have been ready to accept such pay as the people can provide.

And, lastly, this fact should be recorded, that we have now reached the stage when it is possible to consider the establishment of a voluntary ministry. This can best be illustrated by the story of Gossner Kerketa, who has been ordained this year. About fifteen years ago Gossner led a few families to settle in a new village, clearing the jungle,

building their houses and a little church, 16 feet only in length, of jungle posts, bamboo, and thatch. From the beginning Gossner led the church services, working on the land as all the other settlers and drawing a catechist's stipend. After a year or two he decided to relinquish his stipend in order to provide money for training a school teacher for his village. The Bishop then invited him to attend the annual class which takes the place of the theological college in an English diocese. After a few years the Bishop considered him a suitable candidate for the diaconate, and Gossner expressed a wish to continue to work as before without any remuneration. Now he has been ordained priest and has volunteered to continue in the ministry without salary beyond the usual educational and travelling allowances. He has grown up with the settlement; he is the natural leader of the people. Would he have been more suited to this work if he had been sent away ten or fifteen years ago to study in Calcutta, to return perhaps less suited to share the life of the people of his village?

Fr. Chakravarti's letter mentions the Kachari congregations. These people are not immigrants as the Chota Nagpuris, but aboriginal Assamese. Before bad times came in 1930 the contributions of the people exceeded the cost of the provision of the pay of the teachers and the upkeep of churches and houses. There are now four priests, all of whom have been educated at village schools only and trained for the ministry by attending the Bishop's six-weeks class annually, spending the rest of their lives in their village.

This, then, is the ideal set before us. A ministry of men chosen from the villages, the natural leaders of their people, men of devotion, and love for the people amongst whom they have always lived, whose training consists first and foremost of a knowledge of the New Testament, and the knowledge of how to lead the people in reverent worship, a sacramental worship which is independent of literacy or worldly wisdom, through which even the most backward race can find the Presence of God.

THE CENTENARY OF THE NIGERIA MISSION

By F. DEAVILLE WALKER*

THE ancient Egyptians had heard of the Niger, but one hundred and fifty years ago the very existence of that mighty river was in question. Herodotus in the fifth century B.C. had written of a great river, in the western part of Africa, "running *from west to east*." The European geographers of the late eighteenth century were puzzled. The Senegal and the Gambia they knew; but they flowed from east to west. Could the Father of History have been misinformed? If such a river existed in West Africa, where was it? Where did it rise? Whither did it flow?

In 1788 the "African Association" was formed with the object of exploring the interior of West Africa and particularly of solving the mystery of the Niger. Their first agent was sent to Egypt with instructions to search for the undiscovered river; he died in Cairo and nothing was accomplished. Then the task was committed to a young Scottish doctor, Mungo Park. Leaving England in 1795, at the age of twenty-four, Park made his way up the Gambia and plunged into the vast unknown. Mounted on a horse, and accompanied only by two African servants mounted on asses, it was an heroic venture—heroic to the point of madness. The whole records of exploration contain nothing more romantic, nothing more daring. He was constantly attacked and plundered, browbeaten and blackmailed, until he was compelled to give the very coat from his back. He encountered treacherous tribesmen, was made prisoner, and forced to submit to the greatest indignities and insults. He was refused water, and when he sought to quench his burning thirst he was driven from the wells like a dog. One of his servants was carried off into slavery and the other deserted. But Park pressed bravely on, and rumours of a very great

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river in the interior became clearer. He was hot on the scent. Men told him that it was only a few days' journey farther on. Then came the supreme moment when he gazed upon "the long-sought-for, majestic Niger, glittering in the morning sun, broad as the Thames at Westminster, flowing slowly *eastwards*." Herodotus was right. There in the very heart of West Africa was this mighty river.

But whither did it flow? Did it, somehow, join its waters to the Nile? Or did it lose itself in marshes or in desert sand? In 1805 Park again set out, this time at the instigation of the British Government, to follow, if possible, the Niger down stream and discover its outlet—if it had one. But the expedition ended in disaster; forty of the white men who accompanied Park died; then, after sailing down the river for a thousand miles, Park and his four remaining companions were fiercely attacked among the rapids near Bussa, and not one of the party escaped.

Other men took up the Niger quest, which had become the great geographical problem of the day. For such a great river there was no known outlet on the West African coast—unless it were the Congo; some authorities (including Park himself) believed in the identity of the two rivers. One expedition after another ended in failure or tragedy. It was not until 1830 that the brothers Richard and John Lander journeyed inland from Badagry to the Niger at Bussa and then succeeded in tracing its course until, to the surprise of everyone, they reached the ocean in the Bight of Benin. To us it seems strange that the mouth of the river should have so long remained a secret. Europeans had long been familiar with the numerous rivers and creeks among the dismal mangrove swamps, but they had never suspected that they were the mouths of the mighty Niger.

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Forty years before the riddle of the Niger was finally solved, missionary work was established in Sierra Leone. Freetown became the dumping ground for cargoes of slaves rescued by British cruisers, and many of these unfortunate people belonged to tribes living on or around the Niger. C.M.S. workers befriended them, and many of the children were received into the schools. In this way the first contacts with Nigerian peoples were made.

In 1822 a young slave boy of the Egba tribe was landed

at Freetown, and was admitted to a school. Three years later he received Christian baptism—Samuel Adjai Crowther. He was destined to become the first important link that C.M.S. had with Nigeria. He grew to manhood in Freetown, and in time became a lay teacher, winning the confidence of all who knew him.

* * * * *

While young Crowther was growing in knowledge and Christian character in Freetown, a great and increasing wave of interest in the people of Africa was sweeping over Britain. The soul of the nation was deeply stirred by the great Act of Emancipation of Slaves in British possessions which was passed by Parliament in 1833 and came into effect on the memorable "First day of August, one thousand eight hundred and thirty-four"—to quote the words of the Act. That great act of Christian justice cost Britain £20,000,000, and she was determined to give full effect to its implications. Africa was still bleeding; slaves were still being captured in the vast forests and shipped across the Atlantic to Brazil and Cuba and other places where markets were still open. Cruisers were watching the West African coasts and many slave ships were intercepted and captured; but many others got through with their living cargoes.

Great also was the interest in the unveiling of the Niger. The commercial instincts of British merchants saw in that mighty waterway a highway for trade, and soon trading stations came into existence at the mouths of the river. In 1832 a Scottish merchant, Macgregor Laird, organized a trading expedition up the Niger, but it was a disastrous failure. It was Thomas Fowell Buxton who first saw the possibility of uniting the cause of commerce with the philanthropic determination to stamp out slavery and utilize the River Niger as the channel for both enterprises. His stirring book, *The Slave Trade and its Remedy*, thus outlined his plan of action:

- (1) Strengthen the patrol squadron along the African coast;
- (2) negotiate with the chiefs, both near the shore and in the interior, and seek to make treaties with them, by which they would bind themselves to trade and at the same time help Britain to suppress the slave trade in their territories;
- (3) utilize the Niger as a highway into the heart of Africa and

so get in behind the great slave-raiding tribes of Dahomey, Ashanti, Yoruba, and Ibo.

To carry out this great scheme, Buxton urged the co-operation of all available forces—Government, the trading companies, and the missionary societies. There was a ready response—and some opposition. The Government gave a vigorous lead; Lord Palmerston (then Foreign Secretary) and Lord John Russell (Colonial Secretary) threw themselves into the enterprise. Men of science and commerce made their respective contributions. Three new iron steamships were built specially for the purpose by Government, and an expedition to explore the Niger and negotiate with the river-side chiefs was organized. A letter from Lord John Russell set forth the whole scheme :

Her Majesty's Confidential Advisers are compelled to admit the conviction that it is indispensable to enter upon some new preventive system, calculated to arrest the Foreign Slave Trade in its source. . . .

With this in view, it is proposed to establish new commercial relations with those African Chiefs within whose dominions the internal slave trade is carried on. To this end the Queen has directed her Ministers to negotiate conventions or agreements with those Chiefs and Powers; the basis of which would be, 1st, The abandonment and absolute prohibition of the slave trade; and 2ndly, The admission for consumption in this country, on favourable terms, of goods, the produce and manufacture of the territories subject to them. Of these Chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is therefore proposed to dispatch an Expedition, which would ascend that river. . . . It is proposed to establish British factories, in the hope that the Natives may be taught that there are methods of employing the population more profitable . . . than that of converting them into slaves and selling them for exportation. . . .

Having maturely weighed these questions, and with a full perception of the difficulties which may attend this undertaking, the Ministers of the Crown are yet convinced that it affords the best, if not the only, prospect of accomplishing the great object so earnestly desired by the Queen, by her Parliament, and her People.

The three ships sailed from England in mid-April, 1841. It took them ten weeks to reach Sierra Leone—they were very small vessels designed for river-navigation. In Freetown they received a tremendous welcome, especially from the

freed slaves who represented Niger tribes. It was there that the expedition was joined by the C.M.S. representatives who were to accompany it—the Rev. J. F. Schön, who had considerable experience of West African languages, and Samuel Adjai Crowther, the young lay teacher who, twenty years before, had been torn away from his Nigerian home by slave raiders. No better men could have been chosen to represent the missionary society, and their work began immediately, while still in Freetown, by securing for the expedition a dozen men from the Niger regions to act as interpreters with the principal tribes.

On August 15th the ships entered the Niger and began their eventful cruise up stream. River-side villages and towns were visited, chiefs were interviewed, and the purpose of the expedition explained to them. To the tribes-folk, accustomed only to dug-out canoes, the three British vessels were terrifying monsters, and their coming aroused conflicting emotions of curiosity and fear. Treaties were signed by several important chiefs, but it is doubtful if they really understood the nature of the overtures made to them. There was a good deal of sickness on board the ships, and as the weeks passed it increased. The perils of the climate were underestimated, and the safeguards were unknown. Men died off in rapid succession, and the ships were more like hospitals than men-of-war. Two of the captains were prostrate with fever, and on September 19th the *Sudan* put about to take the sick men to the coast. Two days later the *Wilberforce* had to follow her. The *Albert* struggled bravely on ; but the sickness increased until there was only one officer fit to look after the ship ; and on October 4th the Commander was obliged to abandon the task and make for the coast. All the engineers and stokers were down with fever ; it was impossible to get up steam to work the engines, and the vessel for two days and nights simply drifted down the river. It was a matter of anxiety to keep her off sandbanks. Then the one officer capable of managing the ship fell sick and died ; the medical officer had to take charge and a scientist had to do the best he could with the engines ! Schön and Crowther looked after the sick and dying. For the last hundred miles only one white sailor was able to work. But the mouth of the river was reached safely and the three ships met at Fernando Po, where Captain Bird Allen and several officers and men died of the dread fever that had overwhelmed the expedition.

Thus the first Government Niger Expedition ended in apparent failure.

But in this centenary year, 1941, we look back to the "failure" of 1841, and with our knowledge of what has transpired in the hundred years, we judge that early venture as but the first tragic step to splendid triumph. Gradually the difficulties and perils were overcome, and the Niger became what Fowell Buxton had visualized, a highway for civilization and Christianity.

* * * * *

For the moment we are concerned with the missionary possibilities of the river. As the Expedition of 1841 advanced up stream, an Ibo catechist, Simon Jonas, was stationed by Schön at Abo—the first Christian teacher to be stationed along the Niger. He had to be withdrawn when the ships returned to the sea; but that withdrawal also was only temporary. The C.M.S. Committee felt the opening of the Niger to be a call from God to extend His Kingdom in the interior. The deadliness of the climate for white men was a serious hindrance; but the experience of 1841 had proved that the river tribes and chiefs were as ready to learn from an African as from a European. It was therefore resolved to train, in Sierra Leone, more workers like Crowther and Simon Jonas and send them back to evangelize their own kinsfolk along the Niger when the door should open.

The door did open—not at first along the river, but in Yorubaland—Crowther's own country. An unmistakable call came from the new Egba city of Abeokuta, and it was there that the Nigeria Mission really began. The pioneer, Henry Townsend, reached the large African city at the beginning of 1843 and had a remarkable welcome; others joined him—Crowther, now an ordained clergyman, being one of the first; churches were founded; new stations were opened in Badagry, Lagos, and Ibadan; the Mission grew.

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There came another call to the Niger itself. In 1854, Macgregor Laird, with the support of the British Government, ventured another expedition up the river. Laird asked C.M.S. to allow Crowther and Simon Jonas to accompany the party on his little steamer, the *Pleiad*, and they seized the opportunity. Old friendships were re-established and new contacts were made as the vessel steamed slowly up the

Niger and then along its tributary, the Benué. When the *Pleiad* touched at a town and sought to enter into negotiation with its chief, it was usually Crowther who, as an African, made the first approach. The river was already exercising its spell over him ; its people became a burden upon his heart. He was convinced that God was calling C.M.S. to the evangelization of the river tribes, and he made a powerful plea to the Committee.

The C.M.S. was eager to embark upon the great new enterprise, and as soon as an opportunity offered we find Crowther again up the Niger, this time on the *Dayspring*, and with him a band of African workers to be stationed along the river. From that time until his death Crowther was devoted to his Niger Mission. No European took part in the founding of it ; it was Crowther's essential life-work, and no other name can be written beside his. As bands of new African helpers came out to him from Sierra Leone, he took them up the river and placed them in the most promising towns. Steamers were few and very uncertain, and much of the travelling had to be done in primitive dug-out canoes. All kinds of dangers had to be faced and many difficulties overcome ; nothing could daunt the heroic pioneer. There were disappointments and set-backs in places ; but the Niger Mission grew apace.

As the years passed, the need for a bishop began to be realized ; but it was doubtful if a European could stand the trying climate of the Niger. It was Henry Venn, then C.M.S. Secretary, who solved the problem. The work on the river had, from its beginning, been a purely African mission, and Venn courageously proposed that it should remain in African hands with Crowther himself as its bishop. It was a revolutionary proposal, but it carried the day ; and on June 29th, 1864, in Canterbury Cathedral, the ex-slave boy was consecrated Bishop of the Niger Territories—the first coloured man to become a bishop in modern times.

The story of those days is a veritable romance of missions. Gross paganism, with all its most degrading features, prevailed along the river and especially in the delta region ; in the north there was the increasing power of Islam, with its slave-raiding emirs from the Sudan. Onitsha, Bonny, Brass, Gbebe, and many other places were occupied by the mission workers, and they became centres of light. The difficulties of oversight increased enormously, and over such a huge diocese it became difficult to maintain discipline. Old age

was creeping upon the devoted Bishop, yet his burdens increased steadily ; “ the care of all the churches ” was very real to Crowther. For half a century he was the outstanding figure, loved and trusted by all who knew his true worth. In his declining years efforts were made by C.M.S. to strengthen his hands and relieve him of some of the burdens of his great diocese. Two African Archdeacons were appointed, and then several Europeans were sent to the river stations, but for some years it proved a death-trap and a number of them died. At the close of 1891, Bishop Crowther himself passed to his eternal reward, and with his death there closed an era in the history of the Mission.

Bishop Hill, who was sent out to succeed Crowther, died soon after reaching Lagos, and about the same time quite a number of other missionaries passed away ; the year 1894 was a tragic one. Two African clergymen, Isaac Oluwole and Chas. Phillips, were consecrated assistant bishops, and the Rev. Herbert Tugwell was consecrated Bishop of Lagos in place of Bishop Hill. The work continued to grow ; two other African assistant bishops were appointed—Bishop Johnson and Bishop Howells. In 1919 the great diocese was divided, the western part becoming the diocese of Lagos (under Bishop Melville Jones) and the eastern section the Diocese of the Niger (now under the care of Bishop Lasbrey).

Great and wonderful has been the growth of the Mission since the days of the Niger Expedition of 1841. As the century closes, its progress may be roughly gauged by these figures :

European missionaries..125 (including 23 clergy).

African paid workers..6,153 (including 135 clergy).

Main stations..106. Out stations..2,337.

Total Christian community under the care of C.M.S...399,000
(including 271,000 baptized and 127,000 under
definite instruction).

Schools and colleges..1,308. Students and pupils..90,000.

Adults baptized last year..13,841.

THE TAKING OF INDIA'S MANHOOD INTO GOD

By P. N. F. YOUNG*

IN an article entitled "Missions and Christology" in the May number of *Theology*, Dr. Micklem rightly stresses the importance of theological assumptions in the missionary approach to the non-Christian world. Indeed, it is important that we should know as clearly as possible what precisely we are trying to do!

And Dr. Micklem, taking Dr. Kraemer as the prophet of a present phase of theological thought in violent reaction from the Liberalism of the nineteenth century, stimulates one to clearer thinking.

Let us, first, borrow from his article a description of the Barthian, transcendental approach on the one hand, and the liberal, humanist approach on the other.

For Dr. Kraemer there is no continuity between the truth as it is in Christ and the non-Christian religions; and it is a mistake "to describe the religious pilgrimage of mankind as preparation for or a leading up to a so-called consummation or fulfilment in Christ"; the Christian revelation is so utterly *sui generis* and unique that, rightly considered, it forbids the missionary to look for any points of contact between the Gospel which he proclaims and the religious belief and practice of the non-Christian people to whom he is sent, or any foundation in the old on which he can build the new; the aspirations and achievements of the non-Christian religions are wholly of man and not of God.

To one who went out to India some twenty-eight years ago, such a position is a startling challenge. For at that time the Liberal-humanist approach was in the ascendant. Our seniors and preceptors bade us study Hinduism and Islam with the utmost sympathy, both for the maximum of truth they contained and for points of contact with the Gospel. We were taught to think of them as to some extent allies,

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witnessing to the supremacy of the spiritual in human life, and to be regarded as "tutors" to bring men and nations to Christ. There were some, as Dr. Micklem reminds us, who went so far as to suggest the substitution of the non-Christian scriptures for the Old Testament as the appropriate *præparatio evangelica*. Dr. Farquahar's *Crown of Hinduism*, which looked upon the best in Hinduism as something capable of being designed to be "baptized" into Christ, was a kind of missionary text-book.

This glaring antithesis, reflected, oddly enough, in the contrast between the transcendental theology of Islam and the immanentist philosophy of Hinduism, obviously runs back to the fundamentals of Christology; and Dr. Micklem refers with approval to Henry de Lubac's "*Catholicisme; les aspects sociaux du dogme*." This Roman Catholic writer, insisting that doctrinal considerations must determine the approach to the missionary task, claims that there is no rigid dissociation between the realm of nature and the realm of grace such as Barthian thought demands, that "the work of the Creator, however distorted by man, yet remains the natural and necessary preparation for the work of the Redeemer," and that it is "by penetrating without rending the close-knit tissue of human history that the Gospel has come to transform man and renew the face of the earth." The Incarnation is not only the revelation, unique and transcendent of God, but also the taking of humanity into the Godhead, and in humanity so honoured there must be found the material upon which the Gospel must be built.

There is, of course, nothing new in this. The Catholic position is to hold in a fruitful and creative tension both the Divine and the human realities of the Incarnation in our approach to the non-Christian world. And it may be wise to put it in those terms rather than to attempt to find any more precise a synthesis. Such a synthesis would only tend to solidify a position that must always be healthily fluid. But we may well be able to gain a richer and fuller insight into the implications of the Catholic position because the movement of thought in the last half century has successively over-emphasized the twin terms of the dual approach.

With this in view let us, tentatively, try and apply the Catholic principle to some of the problems that meet the missionary in India.

It is somewhat disquieting, at first sight, in reading reports from the mission field, to find so little reference

to what interests India as a whole—its political aspirations and future. Yet if Dr. Temple is right in reminding us that “it is a great mistake to suppose that God is only, or even chiefly, concerned with religion,” here is material, very difficult material, upon which the Gospel can build. Doubtless the explanation is that the missionary, though apparently absorbed by what seems the relatively small affairs of his daily task, is really held by a larger vision than the political horizon of India. For India can only find herself, even politically, as she brings her riches into the Kingdom of God, the Kingdom inaugurated by the Divine action in history of Jesus Christ. India can never attain internal peace until she realizes her supreme need of a common philosophy of life that has God at the centre. And only in the attainment of that belief will she be able to fit into the coming civilization of the world which, unless it perishes under Nazi domination, can only be built upon faith in God, a God not shaped by human aspiration but revealed uniquely and finally in Christ.

Further, in the international order of the future, how is India to be linked to the rest of the world (except by the fissiparous force of commercial competition), what common ground can be envisaged, save fellowship in the Catholic Church, that Community which, because it is made by God and not by man, can alone meet the needs of all men?

But, on the other hand, the missionary must, from the liberal-human side, extend the utmost imaginative sympathy to India's desire for freedom and self-government; we cannot deny her that for which we ourselves are fighting. And this is what must accelerate the transfer from Mission to Church, and the increasing measure of responsibility given to Indian Christians in both. Anything that savours of racial superiority is of the Devil.

Yet, having said that, one is reminded that democracy is based on that conception of man that the Gospel *revealed*, that self-government demands a moral basis, a standard of citizenship putting the common good above private and sectional interest, which only the dynamic of the Gospel, the activity of the Divine Spirit, can achieve in man. With all our centuries of Christianity behind us in this country how far short we fall of what makes for a true democracy! What hope, then, for India short of the Gospel?

Passing from the wide arenas of Indian political life, let us look at the dual approach involved in specifically missionary

work. We are, in England, just waking up to the tremendous urgency of the religious education of our children. They are threatened with the tide of secularism that has swept over Europe and is rapidly becoming the dominant tone of the Indian intelligentsia. That evil influence from the West deepens our indebtedness, as Christians, to India. Her need of religious education is overwhelming, and it is recognized by the fact that so many of her parents prefer to send their sons and daughters to missionary institutions. How, then, does the dual approach work out in missionary colleges giving education to Hindu and Moslem students? First, from the liberal-human side, education is a *gift* to India in the Name of Christ, to be given without thought of spiritual gain or reward. Truth and learning are gifts to be shared irrespective of creed or race; they know no frontiers. To do otherwise, to look upon our colleges and schools as existing to win converts, is to convert a gift into a bribe, to do what is unworthy of the dignity of the Faith.

If this were all, the task of the educational missionary would be simplicity itself. But the other element must be equally strong. He knows and must witness to the truth that in Jesus alone is found the Way, the Truth, and the Life, that only in His revelation will India find redemption and the significance and meaning of human knowledge. To combine these two terms of our approach in a truly Catholic balance is a tremendously difficult task; and anyone who tries to do so realizes the need of constant waiting upon the Holy Spirit of God.

The same double strand should be at work in our schools for Christian boys and girls, corresponding to the two functions they serve—the building up of the Christian Church and the preparation for citizenship. The conversion of India must come through the Indian Church, through those admitted into and trained in the life of the supernatural Body of Christ. And in India, as elsewhere, it may be added, there is much leeway to be made up before it is understood and fully accepted that the Church is a part of that Divine revelation that began at Bethlehem and is in a category apart from all human institutions.

But if the missionary stopped short at such teaching he would be in danger of creating that very species of ecclesiasticism we deplore in our own country. The boys and girls that he teaches are also potential citizens to be fitted to earn an honourable livelihood, to take their places

in the economic and social life of their country, and, perhaps, through the favoured position they hold between the two great antagonistic communities, to take a leading part in promoting co-operation and pacification.

Similarly, medical missions call for the same two-fold approach. Hospitals, doctors, and nurses are, on the one hand, fulfilling a human need, caring for men's bodies, showing compassion for suffering even as Our Lord; they are making a gift of skilled mercy and kindness in Christ's Name and in a language that all can understand. It does not seem that our Lord called on all He healed to follow Him as disciples. He gave His healing as to human beings in need. And medical missionaries here seek to follow His example. Yet, on the other hand, they cannot rest here. They would not be doing what they are doing had not the supernatural dynamic of the Gospel sent them to do such costing work, work of a quality that would otherwise never have been done; and to that Gospel they must needs bear witness.

It is unnecessary to multiply illustrations. The Catholic approach to the non-Christian world must ever seek to hold together, in correspondence with the Divine-Human unity of our Incarnate Lord, both the transcendent, supernatural reality and uniqueness of the Christian revelation and also the autonomous rights of a humanity that, however corrupted, is still made in the image of God. And these two necessary elements are pre-eminently held together in the great activity of worship. So when some Indian priest celebrates the Sacrament in the vernacular he not only proclaims the Divine redemptive energy but also foreshadows the fulfilment by India of her age-long search for God:

THE CHRISTIAN CHURCH IN JAPAN

By C. J. STRANKS*

THE Synod of the Nippon Sei Ko Kwai, held last April, was in every respect epoch making. It was the first in which the Japanese clergy had the entire control of their church, and its human destinies, in their own hands. Sympathetic observers will study the reports of its proceedings for two things. First of all, to see what practical measures were resolved upon to meet the future; and secondly to discover in what spirit the Japanese clergy are facing their task.

The practical measures taken were mainly determined by the Government's demands. In accordance with the Religions Bill of 1940 a responsible head had to be elected, no doubt because the Government finds it easier to deal with a person than a committee. Several names were put forward for this post, but to the Japanese temperament there was one obvious candidate. The aged Bishop of Osaka has the unique experience of having been present at the first Synod of the Sei Ko Kwai in 1887; he is greatly respected for his long years of devoted pastoral work, and he is a Japanese of the old school. Whether a man of his age can be expected to stand the strain of fighting the battles in all directions, which will have to be fought, is open to question.

From the financial point of view alone the difficulties are great. These will entail more reorganization similar to that already effected by the dismissal of all the paid women evangelists. That they had to go is really a tragedy. They were among the most capable of missionary workers. In many other respects change will do good. The Sei Ko Kwai has been top-heavy with organization for years, a fault which it was almost impossible to remove while there was money to pay for it, but which poverty will now efface.

Not that the church is left destitute by any means. About

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sixteen million yen's worth of property, apart from that involved in medical and educational work, has been handed over by the British, American, and Canadian societies that had worked together in establishing the Sei Ko Kwai. Financially the episcopate is safe, since funds left by the missions are in nearly all cases sufficient and in most cases ample for its needs.

The mood of the synod seemed to be one of resolutely looking upon the bright side and of facing—if not all the facts—at least as many as it was convenient to deal with for the moment. The departure of most of the foreign missionaries—a few still remain—seems to have been regarded as a natural result of the Church's evolution. That may be so, but that evolution has undoubtedly been hastened by the Government's action in so limiting the sphere in which a foreigner can work that it is difficult for him to stay. Undoubtedly there has been a growing feeling for a number of years that the time for foreigners to withdraw was getting near; but always old ties were hard to break, difficulties of finance and personnel seemed insuperable, and many thoughtful Japanese considered that the Church could ill afford to lose the steadying effect of the missionaries' presence. That they went when they did was due to the Government. The Roman Church, in nearly all ways the most flourishing and self-sufficient of the Christian bodies in Japan, has kept its foreign priests; but as these are mostly from Axis countries they are, of course, acceptable to the Government. Missionary statesmen will find much to learn from the developments in the Far East during the past ten years.

A new set of "Rules" for the Sei Ko Kwai will replace the old "Canons and Constitutions," and these new "Rules" have to be accepted by the Education Office, which again means final authority residing with the Government. But there is nothing to suggest that the Church will be deprived of its catholicity or driven out of communion with other churches overseas; and certainly there appears to be no shadow of a wish for either of these things to come to pass in the Church itself. It has been decided to stay out of the new pan-Protestant "Church of Christ in Japan"; but the pull of this body, strong as it is in numbers, finance, and ability, will certainly be great, and the Sei Ko Kwai will certainly be influenced by it in all except fundamentals.

This new body consists of forty-two different denominations, which, after having formed eleven groups among

themselves, have confederated into one church. The groups within the larger body will preserve the broad outlines of the former denominations. Of the forty-two constituents, only seven had the necessary qualification of fifty congregations and five thousand members demanded by the Government before it would grant recognition. And so, in the case of the other thirty-five, the urge to unite was aided by the wish to survive. In its "Confession of Faith," the Church of Christ in Japan accepts the Apostles' Creed, finds its standard of faith and conduct in the Bible, declares its belief in One Triune God, in the Atonement; and, in the Church as the body called to worship, to dispense the two Sacraments, to proclaim the Gospel, and wait in hope for the coming of the Lord. For its first head the new church has elected Mr. Yoshimune Abe, who is a bishop of the Methodist Episcopal Church and a person of very great influence in Japanese Christian circles.

Something of the spirit in which Mr. Abe and his colleagues are likely to work was revealed at a conference which he attended at Riverside, California, recently. No secret whatever was made of a vigorous nationalistic outlook; the story had even been going round that Mr. Abe had reported his election to the deity of the great shrine at Ise, a thing which Shintoists normally do at any great event in their lives. But Mr. Abe insisted that he had only gone to Ise as a private person visiting a national monument, not as a worshipper. The fact that so much of the nationalist outlook and mission can be accepted by Christians of standing and experience is a fact that cannot be ignored.

The Japanese delegates at the Riverside conference were insistent that the day will certainly come when foreign missionaries will be needed in their country once more. Not, this time, as leaders and organizers, but as pioneers and experts, trying out new methods and new work. But the delegates were also insistent that there could never be a one-way traffic in missionaries again. Japan will want to borrow the men she needs from other countries, but in return other countries would do well to borrow from her.

Since the conference met in America, the questions and answers were franker than they could have been in Japan. Mr. Abe stated emphatically that the Government had not interfered, and had no intention of interfering, with church doctrine. This was reassuring, since there are plenty of vague clauses in the Religions Bill which would enable them

to do so if they wished ; and even that part of the constitution which allows religious freedom to all Japanese subjects only does so with the qualification that such belief may not be "antagonistic to their duties as subjects." Attendance at Shinto shrines is now insisted on as a part of every subject's duty for the first time since the constitution was granted. All the Japanese delegates at Riverside protested that, for them, attendance at the shrines was wholly different from the worship paid to God in the churches. In dealing with this problem the fact was stressed that the Japanese word *Kami*—the designation of the shrine deities— cannot possibly have the significance of the One Supreme God, with which Christian missionaries have tried to invest it, and a statement of the Japanese Education Office supporting this view was referred to. The object of all this attention to language is, of course, to show that since the *Kami* are not gods in the European sense of that term, worshipping them cannot be any dereliction of Christian duty. If the distinction had been insisted on earlier, much misunderstanding would have been avoided.

There was another meeting between Japanese representatives and members of American and Canadian missionary societies, this time in Atlantic City, from May 9th to 11th. The desire at the back of this also was to make the position of Japanese Christians properly understood by their friends on the American continent. Taking everything together, it would seem that Japanese Christians do not at present see much difficulty in reconciling complete loyalty to their country and its mission, with unswerving devotion to the Christian Faith. They have no thought of being provocative to their Government, and they are very anxious not to seem ungrateful abroad. All that has happened in the last few years is accepted as the Hand of God at work, shaping their destiny and calling them to new tasks. Their path seems to lead onward and upward to mighty things, and they see no reason why any shadow need fall across it.

THE CENTENARY OF MISSIONARY WORK IN THE DORNAKAL DIOCESE

By DORA TICKELL*

IN October of this year, 1941, there will be great rejoicing and thanksgiving in the Diocese of Dornakal, for one hundred years ago the first missionary work was started in the Telugu country. It is probably true to say that before that date there was not one Telugu Christian in the whole of this language area of India.

As the Bishop of Dornakal writes in his Diocesan Magazine of last March: "It will not be right for this generation to let 1941 pass without offering our thanksgiving and praises to God who has blessed the small beginnings of a hundred years ago." These beginnings were made by the Church Missionary Society at Masulipatam on the east coast, where a great thanksgiving service will be held in October. Besides this service it is proposed to commemorate the Centenary by holding local celebrations in all pastorates, so that village Christians can all take part in the thanksgiving; to bring out "a short history of the work of the Mission, recording successive stages in the founding and organization of the Church" in order that a younger generation may be educated in the historic past; and to erect some tangible memorial to be a witness to those who come after, that "we who live in 1941 were not unmindful of the march of history of these hundred years by the good hand of God which has graciously directed it." It is characteristic of the Diocese that, to make this memorial worthy of the occasion, church workers and congregations, poor as they are, have already begun to set aside monthly instalments, whether in pice or rupees, of their promised contributions.

This story of a hundred years of noble work carried through by the Church Missionary Society in the Telugu country begins

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with the hopes and prayers of a few pious, missionary-hearted British people grouped round Mr. Goldingham, Collector of Kistna, at Masulipatam in the year 1837. By these prayers and their gifts they made the first contribution to the evangelization of the Telugu country. It was upon the appeal of Mr. Goldingham, made to Mr. Tucker, as representative of the C.M.S., and passed on by him to Robert Noble and H. W. Fox, that the first C.M.S. missionaries went out as pioneers to the Telugu field. In his touching appeal—"give us but a missionary, faithful and true, and we shall give him work and privileges to his heart's content"; and again, as he urges—"no minister of the Church of England has ever yet spoken the Word of God to any of these Telugu people or written even a tract in their language"—we can see how urgent the matter appeared to these faithful Christians in Masulipatam.

Already this same matter had impressed itself on Bishop Corrie of Madras, who, in October, 1836, having made his first episcopal tour of the Telugu country, returned with the firm resolve to make the evangelization of this country his chief aim and prayer. Mr. Tucker, on his arrival in England, persuaded the C.M.S. to adopt the Telugu Mission, and Mr. Noble and Mr. Fox, now both ordained, went out to India in the slow and difficult fashion of those days, landing in Masulipatam in March, 1841. The characters and lives of these two pioneer missionaries were extraordinarily different—indeed, they could be said to resemble one another only in two things, their sufferings and their devotion to duty. It is sad when reading the heroic efforts of early missionaries to see how many lives were sacrificed through inability to cope with untried climates and tropical diseases. The lives of Mr. Fox and his wife were heavily handicapped in this way. He devoted himself to village work from the beginning, but his efforts were frustrated by sickness; then much valuable time was lost in the Hills; and finally came the tragic return of the family to England, Mrs. Fox dying outside Madras as they left the port. Undaunted, he returned for a few more years, then ill-health completely overcame him and he left India for good. But his zeal, his gentleness, and his love of simple, illiterate people seem to have been remembered down the years.

Robert Noble's life was very different. He founded the Noble High School at Masulipatam, and his whole life centred round the College and was lived in city surroundings. He

worked chiefly among the higher castes, and, in all, nine Brahmins were baptized in these years. The grand-daughter of one of these converts has recorded: "They loved him so much that never after could his image in their hearts be replaced by anyone else. He understood the exact feelings of the young high-caste converts, their doubts and fears, their hopes and aspirations." The reverse of the medal is more difficult for us to understand. Mr. Noble steadily refused to admit any outcaste boy to the College. What an ironic fact this seems in face of the great Mass Movement among the outcastes which was so soon to be born!

Noble's labours were colossal. His day, beginning at 4 a.m., finished with two hours' instruction to his Hindu servants from 7.30 to 9.30 p.m. Devoting himself entirely to Telugu work, he was austere in his relation to his fellow-countrymen, refusing all society and recreation. Mr. Sharkey worked with him at the College in those early days, and the work of girls' education was begun by Mrs. Sharkey in the school that still bears her name in Masulipatam. Another worker who should be mentioned as a pioneer of girls' and women's work in the early days is that of Mrs. Cain of Dummagudam.

In the last year of Robert Noble's life the Mission passed through its most tragic experience. In 1864 a great cyclone and inrush of the sea at Masulipatam caused the death of 30,000 of its inhabitants. It was indeed a testing time for the Mission. Both schools shared to some extent in the tragedy, the boys being preserved largely by the efforts of Mr. Noble. The Indian lady quoted above writes: "I know how my parents admired his courage, his forethought, and his comradeship in the terrible trial of the great cyclone." Of the girls one-half were killed, and no one who has read the terrible details of that devastating experience can doubt that both at the time and afterwards the C.M.S. missionaries gave heroic witness.

Meanwhile came, through Mr. Darling, another C.M.S. missionary, the beginning of a great Mass Movement among the outcastes. He, too, had laboured for eleven years before he saw the fruits of his labours. The story of Venkayya, outcaste Mala and robber chief, who was his first convert, is well known. This man who through three years had been seeking the God, of whom he had but dimly heard, with the prayer—"O great God! Who art Thou? Where art Thou? Show Thyself to me"—on his lips, was guided by a Hindu *guru* to the discouraged missionary's bungalow at

Bezwada. Mr. Darling himself tells the story of the baptism of Venkayya and his followers : " The day was March 9th, 1859. First I baptized Venkayya, then his wife and five children, the whole household, and the remaining men, sixteen in all, as each knelt down. It was a solemn moment when I was privileged as God's minister to pronounce those sacred words *for the first time in Telugu* : ' I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.' . . . A new era had dawned and upon Raghapuram the light shone. . . . Venkayya diligently preached the Gospel in the villages far and near. . . . He accompanied me on my journeys. . . . The harvest which before was only anticipated has become a reality." When Venkayya died in 1891 the number of Christians in the district was 2,945.

Seven years before the baptism of Venkayya, far away on the western side of the Diocese, the first converts of the S.P.G. area had been brought into the Church. Here, too, a Mass Movement among the outcastes followed, and the number of baptized increased rapidly. The Christian community in the Andhra country was approaching a period of consolidation as the new century dawned, but these were still the days of mission areas, of missionaries and their converts. The workers of the two great missionary societies of the Church were geographically separated by a large field occupied by a Lutheran Mission and were obliged to work more or less in watertight compartments. Village converts and teachers were apt to speak of themselves as " S.P.G." and " C.M.S." Christians. These days are now happily long passed. Since the year 1903 the Indian Missionary Society of Tinnevely had been working in a third area of the Telugu country. In December, 1912, its Home Secretary, the present Bishop of Dornakal, was consecrated at Calcutta. At first his Diocese only comprised the south-eastern part of the Nizam's Dominions, and he assisted the Bishop of Madras in episcopal work in all other parts of the Telugu country. Later, in 1922, the present Diocese of Dornakal was formed and the constitution drawn up. From that time the Diocese has moved forward as one unit. Under the wise leadership of its Bishop, a large measure of Indianization was quickly attained. In its latest statistics we see that its clergy include 166 Indian priests and deacons. They are in pastoral charge throughout the Diocese. The number of Christians is approximately 250,000. The Diocese is divided into three archdeaconries, each with its Administrative Committee.

These send their representatives to the Diocesan Council, where all policies are initiated and considered, and where all the leaders in the Diocese have opportunities of conference and social intercourse. The Divinity School of the Diocese, with its tutors drawn from different parts of the Diocese, where close friendships are formed between students coming from pastorates far separated from one another, helps us in the process of "growing together." In these ways, though still geographically separated, the archdeaconries are able to be in close touch with one another, and are able, when need arises, to interchange workers for a period.

The crowning point in the welding together of the Diocese was perhaps the occasion of the Consecration of Dornakal Cathedral on the Festival of the Epiphany, 1939, when Christians assembled from all over the Diocese and when the glad company of the missionaries of the Diocese who were gathered together—including representatives of the S.P.G., C.M.S., C.E.Z., I.M.S.T., Ceylon and Travancore Mission, and the Episcopal Church of America—gave ample testimony to the richness of the tradition that has helped to make the Diocese what it is.

And now it seems that, consolidation having been effected, we are moving forward unitedly in a new spiritual Movement. We find it noted in the Dornakal Silver Jubilee Booklet that : "Not only has the Christian population increased ; with numerical growth confidence has grown, and leadership has grown and missionary zeal has grown. The greatest aim perhaps that the Bishop and the Diocese have set before them is that not only the clergy and the paid workers, but that every church member should feel it his duty and privilege to carry the Gospel to those around him who as yet know it not. For several years now, one of the chief weeks in the year has been the Week of Witness. . . . The aim and hope is that during this week every man, woman, and child shall go to the people round about who as yet know not Christ, and bear a definite witness to what Christ has done for *me*. The aim is as yet only partly realized . . ." Yet later, in 1940, we hear that 36,250 church members took part in the Week of Witness and 7,050 persons gave in their names for instruction. Even more clearly has such witness been shown in the lives and homes of Christian families. A new Movement towards Christianity is taking place throughout the Diocese, especially in the C.M.S. area, where it has again assumed the proportions of a Mass Movement. This

time it is a Sudra Mass Movement, not confined to one caste, but moving families and groups from every caste to come forward and ask definitely for instruction and baptism. The Administrative Council's latest reports show some 9,800 of such Sudra converts. Dr. Pickett, who undertook to make a scientific survey of the Mass Movements of India, in his second book—*Christ's Way to India's Heart*—attributed this Sudra Movement very largely to the change in the lives of the Christians drawn from the Depressed Classes. "About ninety per cent. of converts from the higher castes," he writes, "attributed their conversion wholly or in part to the influence upon them of changes they had observed in converts from the Depressed Classes." Here are two instances that Dr. Pickett gives. He quotes a Komati (a very exclusive) caste woman as saying: "I love the Depressed Classes now, because they revealed Christ to me"; and again a man of the Waddar caste as saying: "The mistreatment of the Depressed Classes by Hinduism is my greatest sorrow. The change Christ is working in them and in their position in relation to the Hindus is my greatest joy. . . . Once in my ignorance and sin I, too, despised them. Now . . . I love them. Some of my former students (outcastes) are like members of my own family. They are as clean, intelligent, honourable, and lovable as are my own children." When we consider the ordinary relations between caste and outcaste peoples in the Indian villages we can only marvel at such testimony.

The Church in Dornakal, reviewing its Centenary of missionary work, may well "thank God and take courage."

BROTHERHOOD LIFE AS AN EVANGELIZING INSTRUMENT

By MICHAEL STORRS FOX*

“What we can do—and must do—is to try to keep alive within or alongside this lethal society a living witness to the Christian faith in man’s real nature and destiny, and to hand this on so that when the time comes the knowledge of the true way of human living may be available to impregnate a new society.”

(A. R. VIDLER, *God’s Judgement on Europe*, p. 82.)

“Ought Christians frankly to recognize the impossibility of evangelizing society *en bloc*, and to form themselves into small brotherhoods or cells, not in isolation from the rest of society, but at all points in society where they find themselves placed?”

(*Ibid.*, p. 104.)

IN several countries recently people have been experimenting in community living with varying motives and aims—philanthropic, political, and religious.† Among Christians, in particular, there has appeared a growing conviction that the appropriate form of witness to-day should lay strong emphasis on fellowship. All through Christian history we see examples of spiritual power generated in fellowship—in the parish group for the ordinary person, in the monastic group for one specially called, to mention only two examples. The monastic vocation implies some degree of isolation from the things of this world; the parochial, or congregational, vocation may easily become too deeply suffused with them. Brotherhood life, however, is an attempt to generate spiritual power through fellowship, and to keep that power in direct touch with ordinary life.

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† See *Community in Britain*. Community Service Committee, 1939.

Some of such groups in India call themselves by the name of Ashram, a name which for centuries in India has been used to describe a group living together from a religious motive.

This article is intended to show how this method of living may be used to show forth the Christian Faith, and to do this by describing a particular Brotherhood in a great Indian city. It is suggested that this way of life is adaptable to other conditions; and in fact somewhat similar experiments are being made in India and elsewhere by unmarried and married groups of people.

The Brotherhood in this city has existed since the end of the last century, when two sons of Bishop Westcott formed it of a group of missionaries of the Society for the Propagation of the Gospel. It had a simple rule of worship and work, and this formed the starting point for further experiments within the last five or six years. It is these more recent developments which will be described here.

The number of this Brotherhood has varied between five and six men. Its members have joined normally for five years at a time, though sometimes for a shorter period. Originally they were all missionaries sent out from England, but for the last two years two of the members have been Indians. The group has been composed of men of very different background, including a Brahmin convert from the North, a Jew, a Syrian Christian from the South, and two Yorkshiremen at a time. The political outlook of its members varied considerably, though all felt the need for great changes in society. What really held them together, however, was the conviction that God is the author of all life, and that the whole of life should be offered to God. This being so, worship must remain the basis of the rule, and the Holy Communion be kept as the centre and pattern of all worship. From the last service of the day, Compline, silence was observed until after the morning worship and early breakfast on the next day. This was a most wholesome rule, giving necessary privacy to the individual, allowing quiet at night for study and regular sleep, and ensuring opportunity for meditation and an unhurried and business-like start to the day. It was left to each individual apart from the common prayer time to decide how he should occupy the silence. Visitors staying in the house shared and appreciated it; and any brother, who might be visited during this time by someone on necessary business, understood

that the spirit of the rule must be observed, and the visitor taken where conversation should not disturb others. Regular times for prayer together in chapel during the day were arranged to suit work as far as possible. From time to time, days of special prayer and quiet and seasons of fasting were observed.

As the life of Christian Communion developed, the need for more common planning was felt. Chapter meetings were now held once a month, or oftener if necessary. It was felt that whatever was decided in Chapter should have the assent of all the members. Sometimes a group within the Brotherhood might try out something new, but all must agree willingly to their doing this. What had not the agreement of all must be either dropped, or reconsidered after more time for thought and prayer. Any new work proposed for any member must be sanctioned by the Chapter; and reports on work done were made in Chapter.

The closer planning of the common life carried with it a desire to have a common purse, so making the bond of worship an economic one as well. Previously the missionaries had received individual salaries and had merely paid so much into a common housekeeping fund. Now all money earned was to be held and administered in common. A budget was drawn up, so much a head for food and kitchen expenses, so much for clothes, stationery, toilet requisites, travelling, medical allowance, etc.; and the treasurer paid out only for actual requirements. Each man was allowed 7s. 6d. (Rs. 5) pocket money each month. By this common planning of money there was a very great economy; and it was after this that the Brotherhood could be strengthened with Indian members, while decreasing its grant from England.

Soon after adopting the common purse the Brotherhood moved from its old, rather spacious, bungalow into a more Indian type of house. It had smaller rooms all opening on to a veranda round two and a half sides of a courtyard. The yard and an untidy wilderness outside were turned into a very pretty garden. Each brother had a small bed-sitting room; and there was a chapel, a refectory, and a free library at the end of the building most accessible to the public. The brothers all did some of the work of the garden and house; but as each had also his special work, there were two or three servants to do cooking and other household duties.

Food from this time on became more Indian, but not entirely so, for both Indians and Europeans shared the Brotherhood's table. So the cook had to understand both sorts of cooking. But the main aims in food were a suitable diet for all, cleanliness, and economy. The efficient ordering of kitchen and pantry received regular attention. The small refectory was kept simple but attractive in its furnishings. The values of foods and economy in expense were carefully reckoned, together with the tastes and requirements of the guests. For instance, not all Hindus will eat the same sort of food as Mohammedans; and Europeans, used only to Western diet, must be given what they can eat and digest. A Brahmin might pause wistfully before a Christmas cake to ask if any animal fat had been used in the cooking; or a European of unaccommodating digestion might have to let pass an appetizing dish of "parathas" because they had been cooked with "ghee." There must be appropriate catering not only for occasional visitors, but for those staying during retreats or study courses. So bills of fare had to be worked out ranging from about 1s. to 3s. a day for each person. Hospitality is a normal Christian duty, but it was treated in the Brotherhood as part of its special vocation; for in circumstances where divisions of race, creed, culture, and class are so marked it had special opportunities of drawing people into the friendly circle of Christian understanding and sympathy. Students, business folk, mill workers, politicians, officials of the army, the police, or civil administration, missionaries of various societies and denominations, refugees from other lands, all have been welcomed. A young Bengali author as he left the guest-room said that he had never seen a household at once so busy and so peaceful. And a trades-union organizer at the end of dinner one evening remarked that if only he could meet the mill directors in this kind of atmosphere, he knew they could respect each other, and even go far towards mutual understanding.

The library was treated as forming an important part of the Brotherhood's hospitality. It was to form a bridge between minds and cultures, leading those who came to study history or politics, economics or literature, a little nearer to Christ the Truth; training them in fearless, objective thinking, widening sympathies, and quickening understanding. The library was the special care of one or two of the brothers. Books were added month by month, and periodicals from England and America laid on the tables

after previous reading and marking of articles of special interest—until the war interrupted mails so badly. Book reviews were written for the press, and often lectures were given, both locally and in distant places. This all implied much steady reading and study, which was not directly religious but led to real friendships and contacts with people normally out of touch with Christians. Many of the educated classes of India to-day have lost any living religious faith, and are surprised and interested to find that religion can inspire a keen study of history or economics.

Connected with the circle of people using the library was a club called the International Club. It was intended to draw together from any community and class and profession people who cared to study and discuss other countries and cultures, and current events. Topics varied widely—Zionism, the Prison System, Indian Literature, Machiavelli, the War in Finland, the Aryan Myth, the Rise of Fascism. Often the talk continued till late into the evening; a lamp was brought, and its circle of soft light showed eager talkers still seated on a corner of lawn or veranda, and lit up against the darkness a group of roses or sunflowers or a spray of Indian jasmine.

Many guests, too, accepted gladly the hospitality of the chapel. Often those who dined in the refectory stayed to share Compline. The quiet of the chapel was at the service of those who came for study and retreat, and for enquirers coming to understand the Gospel. Workers in other institutions of the mission in the city came for Holy Communion and intercession and times of quiet prayer. And at the regular times of common prayer the brothers brought their work, those they met, the needs of daily life, and the world at large, to the cleansing light of the Holy Spirit. Any brother absent on business knew that this regular prayer continued, and that his work was strengthened by the intercession of the fellowship.

Each member of the Brotherhood had his own work. Some of this has been mentioned incidentally already. Two or three were teaching regularly in college or school. These were sometimes able most fruitfully to apply the training of the educated to the social needs of the city. At one time two trained statisticians attached to the college with the aid of student investigators were able to make helpful recommendations in a dispute in the ready-made tailoring trade, the shop-keepers and workers of which had asked for advice.

An investigation of the city's transport needs was carried out by students in the same way, and of sanitary conditions in a certain district. One of the Indian brothers concentrated upon a literacy campaign, which received a good deal of support and publicity from the Congress provincial government. Night-school centres run by students for the benefit of illiterate workmen have been run for over two years in different parts of the city. The same brother during the hot season opened up work on similar lines in a big hill town among the coolies who gathered for work during the season.

One or other of the priests in the Brotherhood was responsible for the chaplain's work at a large hospital for women, where many Christian nurses were in training and where Christian patients often received attention. There was also chaplain's work at a big school for Indian Christian girls. Pastoral work with the Indian Christian congregation, and at times with the European congregation, gave touch with some of the poorest, and also with a few of the richest, homes in the city; while preaching, the conducting of retreats and quiet days, and religious examinations in Church schools, extended the influence of the brotherhood into the diocese.

There was a double advantage in the brothers doing different kinds of work. They were continually being made to see their own individual spheres of work from novel points of view, to relate them to the whole, and to give consideration to other people's problems. This lively discussion and cheerful criticism, often carried on at meals, was stimulating; it widened interests and preserved a sense of humour. But besides this, to the one centre was drawn a very wide variety of people and interests. Here, as in a microcosm of the Catholic Church, diversity within unity was illustrated—a way of life which offered at once reconciliation and a challenge. For the challenge, too, was implicit. Ideas as well as people were to receive honest and sympathetic treatment. This contradicted racial and political exclusiveness. There was the common purse and a simple standard of life. This challenged the prestige of wealth in a land where both Indian and British tend to respect riches and ostentatious power, and where the widest divergence of salaries and standards provokes envious glances even among the paid servants of the Church. The dignity of work with the hands as well as the head was shown in daily routine—sweeping, tidying, digging, etc.—in face of

convention, which often regards such work as derogatory. It was not surprising that criticism and opposition had to be faced, for any attempt to extend Christ's influence is bound to provoke resentment and resistance, and not *only* among Hindus. And there were, of course, inward tensions, too. But what became more and more evident was the growing solidarity and mutual confidence within the group. It was a real experience of "joy in the Holy Ghost."

This group has further possibilities of development and work before it—work on the lines of the W.E.A., drama, co-operatives; home crafts, such as fruit and vegetable drying, poultry, or cheese-making might be developed. The attachment of tertiaries, and of married members, has been considered; for the witness that dynamic Christian fellowship can supply is needed at all points in society. The high renunciation of the monastic vocation no doubt is needed in our times. But other instruments, too, are required for cleansing "this lethal society" with a living epiphany. And they must be flexible, adaptable, subtle, purposeful, penetrating, strong. The particular group described may, or may not, survive the stress on the mission field in war-time. But here is a method of Christian witness which is adaptable to serve the Church with power and economy either at home or overseas.

GERMAN MISSIONS

The problem of the German Missions in this territory has been much before us in these recent months. We are already looking after the mission stations of the Neukirchen Mission near Kigoma on Lake Tanganyika. Our superintendent there writes that things have so developed that the German missionaries will not know their mission stations when they return. We are finding the Africans most appreciative of our efforts to care for them while their German shepherds are away.

The problem of the African teachers of the German Missions in this country was brought before us recently. Though our staff is but a skeleton one, we have sent the present headmaster of our Teachers' Training School in Dodoma, the Rev. N. Langford Smith, to be Principal of the German Missions' Training School for Teachers at Marangu on the slopes of Mount Kilimanjaro. The Rev. C. Cooper will come to Dodoma to take his place, still acting as Chaplain on the Central Railway Line, in which work we all share.—(From *The Central Tanganyika Diocesan Letter*.)

MISSIONARY PREACHING

By A. J. BEACH*

TO church-going people the sermon still remains the most important source of instruction and edification; and much of their missionary knowledge is gained through the sermon, often in the past given by the missionary deputation. But there are very few speakers available from overseas at the present time who can give this instruction. This is but one of the many war-time difficulties, the surmounting of which may be of permanent value in the life of the Church. It throws back the main responsibility of missionary propaganda on the parish priest, where it rightly belongs.

This immediately raises an important issue for the parish priest—what approach he is to make to the whole subject of the Church Overseas in presenting it to his people and what material he is to use, for even if he has worked overseas the chances are that he has only seen one small sphere of the work.

Most of us think of the missionary sermon as a kind of subsidiary subject which may be optional, or at any rate should be reserved for a certain Sunday or Sundays in the year. When the missionary Sunday comes round we almost instinctively turn to *St. Matthew* xxviii, 19–20, and one or two other kindred texts; and although we would never admit it, we tacitly assume that these are the only scriptural authority for the missionary work of the Church. This is in no way to condemn the missionary sermon with such a text. It has in the past played an essential part in the Church's work and can never be entirely replaced. There is, however, very real danger of isolating the missionary sermon, and we are constantly tending to departmentalize this and other functions of the Church, so that the ordinary churchman thinks of missions as a kind of subject he may or may not be interested in according to taste and inclination.

At rock bottom the issue is essentially a theological one. When a well-known bishop said to a good lady who had remarked that she did not believe in missions, "What you

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mean is that you do not believe in God," he went to the heart of the matter.

There are fundamental truths enshrined within the scriptures which we are in danger of ignoring to our cost. The theme of creation and redemption is inexhaustible in its implications for all men at all times, and it is only in this catholic setting that the parish priest can present the heart of the Gospel to the souls in his care. The story of the creative activity of God merges with the theme of redemption from the call of Abraham. In him the Church was founded. Through agonizing vicissitudes it had constantly to be purged and purified by the energizing Spirit of God, speaking through teachers known and unknown, and through the interplay of prophets, priests, and kings. This very process carried with it then, as it still does, the inevitable tendency for the Church to indulge in introspective culture.

Such was the struggle for the preservation of their faith in the days of the conquest of Canaan, and even more so in that period which followed the return of the exiles, that the ever increasing intensity of devotion to the law and ritual observance carried with it an uncompromising prejudice against other races. This holiness, or "apartness" of Israel, expressed in Ezra and Nehemiah, was balanced by the parable of Jonah and the story of Ruth. The parable of Jonah is forever true, and its penetrating story needs to be told over and over again from our pulpits.

God never left Himself without witness that the function of Israel, the Church, was to be His servant through whom He could work out His purpose for the world. This is implicit and frequently quite definite in the utterances of the prophets. For as they learned that Jehovah was the one God, infinitely greater than any tribal deity, and that moreover He was the God of righteousness and truth, so they came to see that His claim on man and His rule extended beyond the bounds of the Holy Land. That superb prophet Jeremiah insisted that God was using Nebuchadnezzar, and that those Jews in exile were in closer communion with God than those who still remained in Jerusalem. But the Servant Songs in *Deutero-Isaiah* reach out to the whole world in complete confidence about the vocation of Israel. "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (*Isaiah* xlix, 6).

How far the lesson was learnt is reflected in the *Psalms*, which formed the greater part of the Jewish liturgy. They are rooted in the truth of the world created by God, and, expressing every emotion known to man, find their culmination in the worship of God by all His creatures. So the last *Psalms* ends with "Let everything that hath breath praise the Lord." Even Job and the Wisdom literature wrestle with problems that are common to all humanity.

Tension there is in the whole drama of the Old Testament, and indeed in the New. This is inevitable. It is primarily between the separateness of Israel as the special people of God and their catholic vocation to minister, as the servant of God, to the whole world. It is a tension which must always be present within the Holy Catholic Church, for it belongs to its very life as described by its title. To try to resolve it by exclusive attention to either end of the tension is to cry peace where there is no peace.

The drama of the world's salvation finds its climax in that moment of time when the greatest missionary journey was made and "God sent forth His Son" to redeem the world. What this meant to the early Christians is superbly expressed in the Fourth Gospel, which is permeated with the idea of the universal impact of the Incarnation. At the outset, in the Prologue, Our Lord is identified with God and as God in the work of creation. He came unto His own, the world which He created and His own chosen people. The response to this mission was that the former ignored Him while the latter crucified Him. "But as many as received him to them gave he the right to become the children of God, even to them that believe on his name" (cf. *Gal.* iii. 26-29).

Again and again St. John emphasizes the mission of our Lord, putting amazing stress on the word *sent*. "I am come down from heaven not to do mine own will but the will of him that sent me" (vi, 38). (See also iv, 34; v, 36-37; vi, 38-40, 44, 57; vii, 16; viii, 16-18; ix, 4; xi, 42; xii, 49; xiv, 24; xv, 21; xvii, 3, 18, 21, 23, 25; xx, 21.) The will of Him that sent Our Lord is the fulfilment of the purpose of creation. "For God sent not the Son into the world to judge the world; but that the world should be saved through him" (*St. John* iii, 17).

The seven stupendous "I am's" are parables of the mission of Our Lord, and they all carry with them a universal implication (explicit in that of the Good Shepherd) in the same way as monotheism and the righteousness of God led

the prophets of the old Israel to proclaim the supremacy of God over the whole world. Each of these supreme parables is followed by a discourse which makes it quite clear that the only condition necessary is not that of being a Jew but the willingness to believe on Him. Moreover, a study of the divine mission passages centring round the word *sent* reveals an explicit and emphatic claim that the only real division in the world is between those who believe on Him as sent by the Father and those who reject Him. For only through and in Him may we see and know the Father. The Word made flesh speaks to men. The Eternal God makes intimate touch with His creation and gives to all who will receive Him eternal life.

But this is not all. The High Priestly Prayer, or as Hoskyns calls it in his commentary on the Fourth Gospel, "The Consecration Prayer" (chapter xvii), lifts up to God the vocation of those who receive Him. They are identified with Him and are sent by Him. He does something for men which, whenever they do it for themselves, means blasphemy and disaster. For all ideologies and missions which men proclaim or tacitly assume apart from Him are usurping that rule which belongs to God. "The power of the devil begins where the sovereignty of God ends" (Hoskyns, p. 595). So the mission of Christ becomes the mission of the Church. "As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (xvii, 18-21).

The Resurrection scenes selected by the Evangelist of the Fourth Gospel are those which lay emphasis on this mission of the Church. The Risen Lord stands in the midst with the marks of the Passion (clearly indicating the cost of the mission) at a time when in one sense His mission is all but completed and says, "Peace be unto you: as the Father hath sent me, even so send I you" (xx, 21). This is no isolated text but the sequence of the Gospel itself and a summary of the teaching in Chapters xiv-xvi, with all their implications for the life of the Church—"That we may evermore dwell in him and he in us."

The reinstatement of St. Peter, as apostle, involves him

being sent as a shepherd. "Feed my sheep. Feed my lambs"; and he, too, was to die on a cross.

Our belief in Our Lord is frequently no response to the "Word made flesh," because we want to remain in the sunshine of His Resurrection in an atmosphere of exclusive personal devotion, not realizing that, as for Mary Magdalene, so, too, for us response involves being sent.

In the light of the Fourth Gospel it would seem that the Synoptic Gospels present yet another problem. They say very little about Our Lord's attitude to the Gentile world, and some of this little is not entirely without difficulty (see *The Witness of the Gospels to the Mission of the Church*, p. 77 of January, 1940, issue of this Journal). But it must not be forgotten that they were written when the world-wide mission of the Church was accepted and that they must be read with the background of the New Testament as a whole.

They give portraits of the Son of God accepting fully the limitations of the Incarnation. In a ministry of less than three years Our Lord restricted His activity mainly to the chosen people, and more especially to the training of the twelve. But the teaching He gave was universal in character and the experience of the Church acclaims it as such. Each evangelist devotes the most space and attention to the Passion and Resurrection. The reason for this is surely its significance for all, whether Jew or Gentile. For the Resurrection appearances (whatever the textual difficulties of the last verses of *St. Mark* and *St. Matthew*) are associated in the minds of the writers with the witness which they had to give to all concerning Jesus Christ the Son of God. From the crucifixion there was to be no limit to the ministry of Our Lord through His Church. "When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers." This is most decidedly the conviction of St. Luke in the opening of the *Acts of the Apostles*.

It is interesting to note in this connexion Hoskyns' comment on *St. John* xiv, 12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." He says: "The Evangelist has not in mind here such miracles as were foretold in *Mark* xvi, 18, or recorded in *Acts* v, 15; xix, 12. The contrast is rather between the few disciples of Jesus and the vast number of those converted by the preaching of His apostles; between

the mission of Jesus to the Jews and the mission of His disciples to the World." (*The Fourth Gospel*, p. 538.)

For St. Paul the Church at Pentecost becomes not only Israel renewed, not only an instrument and servant, but the body of Christ in the world. "We are members of his body, of his flesh and of his bones" (*Ephesians* v, 30); and Christ is the Head (*Colossians* i, 18). The early Church was composed of Jew and Gentile, and the latter included many races. Its experience as mirrored in the writings of St. Paul bears witness to that amazing intimacy between Christ and His disciples and their relationship one with another upon which the Fourth Gospel lays such emphasis. There are immense implications for the whole mission of the Church in *Ephesians* v, 23-33, where marriage is the symbol of the Church's union with Christ, and in *1 Corinthians* xii, where St. Paul speaks of the diversity of gifts among the members of Christ's body, of their interdependence and essential unity, so that none must be despised or excluded.

These passages, taken with others like *Romans* xii (particularly verses 4 and 5); the glorious first chapter of *Ephesians*, finding its climax in the last two verses; and the most daring claim in *Colossians* i, 24, show how deeply the conception of the Church in the world as the body of Christ penetrated St. Paul's thinking and gave meaning to all that he saw the Holy Spirit accomplishing through the converts he had made. Sometimes the Church is a temple, as in *Ephesians* ii, 20-22, where he speaks of the power of Christ, who has "broken down the middle wall of partition" between Jew and Gentile. The meaning is essentially the same, but for St. Paul the living symbol of the body is by far the most pungent, and he comes back to it in the same Epistle in iv, 12, and v. The diversity, richness, and catholicity of this conception of the Church we have hardly begun to realize.

There are many other passages in St. Paul's Epistles and especially in his grand conception of history in *Romans* viii, which bear witness to the richness of his own conversion, on which he himself laid such emphasis. He had been the strictest of Pharisees and therefore an ardent believer in the Israel of God as an exclusive and privileged Church, and his conversion involved a universal conception of the Church which must have been repugnant to his natural mind (*Philippians* iii, 5-6, and elsewhere).

What was true in the life of St. Paul was true also of the

early Church. The *Acts of the Apostles* tells something of the struggle by which the early Church had to learn, that holiness in itself is not enough and that the Church must be catholic as well as holy; but it ends with St. Paul establishing the Church in the very heart of the Gentile world. And what was true of the early Church is true of the Church to-day.

In passing it may be noted that, whatever may be the difficulties connected with the Apocalypse, it is rooted in the faith that God has taken and is taking action and that all things move towards a consummation in which it is not the will of God that any should be excluded. The new Jerusalem is the gift of Him who makes *all* things new. In fact, it has not a little in common with *Romans* viii.

Much of our popular biblical exegesis in the past, and therefore our meditations and thoughts on the scriptures, have been mainly in terms of a personal devotion to God which unconsciously leaves out His creative and redemptive work for all His creatures and the God-given mission of the Church in all this. But the Bible is essentially missionary and has an inexhaustible supply of texts bearing on God's relationship with all His creatures. This does not mean using the word "Missions" in every sermon and giving the hearers what has sometimes been called "missionary indigestion"; but it does mean preparing their hearts and minds to digest what is the meat of the Gospel.

In fact, the emphasis needs to be laid more and more on the Church of God in every land, and less and less on missions. The development following the great pioneering missionary work of the last century helps us to see afresh the New Testament conception of the Church. For in many lands the foundations of a truly native Church have been laid in which there are being established a liturgy, a translation of the scriptures, a vehicle of theological thought, and a ministry, clerical and lay, together with church buildings and the like; all of which, while preserving that which is essentially catholic, are developing in ways which are natural to the tradition and thought of the people. The *missionary* work of the Church is to give to Our Lord such a visible body in every land. With St. Paul we may say: "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all" (1 *Corinthians* xii, 4-6).

The *mission* of this world-wide Church is to offer to God

in union with Christ that worship (focused at the altar but embracing life at every point) which is man's response to his Creator and Redeemer. Wherever such worship is a real effort to offer all life's activities and to bring in all those outside the life of the Church, it will bear the marks of the body of Christ—of suffering, crucifixion, and resurrection. For such worship is sacrificial, costly, and agonizing. Wherever there is an altar, irrespective of the colour of the priest or people, there is the Church.

It should therefore be as natural to use illustrations from overseas in any sermon as those which the preacher gleans from his visiting, reading, or any other experience of life. (This method is adopted in *Torches for Teachers*—stories, anecdotes, and facts illustrating Church teaching. S.P.C.K., 3s. 6d.) It needs imaginative insight, based of course on facts, to give living illustrations. These should generally be word pictures concerning the life and worship of fellow-Christians rather than statistical surveys, though these can be made telling if used with extreme reserve. There is no need to set out here in detail the variety of material in the way of sermon notes, reports, magazines, and books, which are provided by the Societies; but it is worth stating that very good novels and character studies, such as have been reviewed in these pages from time to time, are available concerning most countries of the world. To some, pictures, lantern slides, and films will help to give local colour. In many of our cities personal contact can be made with members of other races who are in this country studying at our universities and colleges.

What then is the function of the missionary deputation? If through painstaking perseverance the parish priest can convey to his people this scriptural conception of the Church, then the missionary deputation will be received as an honoured guest who comes to say quite simply how the Church fares in his part. Some will be able to declare: "The Lord hath done great things for us." Others will only be able to speak of quiet, patient waiting; others, again, of steady but perhaps not very exciting progress. We need that sympathy and understanding which realizes that many an English parish where the work of the Church is faithfully and loyally done would not make an exciting story, let us say, to some of our Chinese brethren. It is derogatory to the honour of God and degrading to all concerned that the speaker from overseas should have to speak with an eye on

the collection that is to follow, as if we were bestowing a benevolent kindness on him and his work, whereas regular and systematic giving ought already to be established.

With the increase of the native ministry, the number of missionaries home on furlough, even in peace time, will probably be less than formerly, so that it becomes increasingly important for the Church at home to create the right atmosphere for their reception. It certainly involves a careful use of the speakers available, and points to using them at central or deanery services or meetings. Not infrequently something which has been said at such a gathering may well bear repeating in some future sermon by the parish priest as an example of the work of the Holy Spirit, without necessarily mentioning the word "missionary" at all.

War among other evils produces isolation of one people from another, and consequent misinterpretation. When persecution is added, exclusiveness is understandable; but there are signs that the Church in the Far East and in Europe, whose intense persecution is little appreciated or understood by many in England, is earnestly endeavouring "to keep the unity of the Spirit," and this in the teeth of a most virulent nationalism. It is a tender plant, and one which we in our more sheltered position must nurture by interest and prayer, so that we may be ready for other expressions of fellowship the moment opportunities occur.

It is essential that the Church should witness to-day as ever to its oneness in Christ. There is evidence of a rather undefined but none the less searching questioning on the part of many people, both inside and outside the Church, concerning the relation of God to the affairs of men, and some of the more thoughtful are turning again to the scriptures. This is the opportunity for the preacher to show that all the work of the Church, in its theological and sociological thinking, in its evangelistic and pastoral activities, and supremely in its worship, takes place within the setting of God's redemptive purpose for all His creation as set forth in the Bible.

A HUNDRED YEARS OF BUILDING

The Oversea Episcopate. By W. F. FRANCE. S.P.C.K.
32 pp. 1s.

By S. C. CARPENTER*

“THE study of history,” said the illustrious Bishop Lightfoot, “is a good cordial for drooping spirits.” Of Church History at least this is always true. Sometimes it is true *simpliciter*, because the record itself is actually encouraging. At other times it is true by faith-creating inference, because it appears from the record that great perils have been overcome and the garment of praise has been given for the spirit of heaviness. Undoubtedly the study of Anglican missionary history to 1841 comes in the latter class, that which is ultimately encouraging, to those who know what St. James calls “the end of the Lord.” At the time there were few tokens. The rock whence we were being hewn must have seemed to the angels very barren. And yet, as perhaps Gabriel and Michael and one or two more knew even then, “in the wilderness shall waters break out and streams in the desert.”

We can understand the apprehension of the less far-seeing angels for the Church of England if we look back to the sixteenth and seventeenth centuries. The general series of events was of mixed quality, good and bad. In one respect, recognition of the duty of evangelism, it was wholly bad. It is strange that the Elizabethan bishops, who were so hot against their brother-Calvinists, the Puritans, because they were so convinced that episcopacy was the necessary form of Church Government, and even stranger that their Arminian successors, did nothing to plant the episcopal Church overseas. It must be supposed that they were obsessed by the necessity of consolidating their own position. Laud, to

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whose initiative, here as so often, well-meaning but mistaken, it is due that British overseas dominions ranked as part of the diocese of London, wanted to send a bishop to New England. Later Clarendon and then Queen Anne exerted themselves up to a point. Unfortunately circumstances always took a nasty turn just when success was almost within reach, and nothing happened. In the eighteenth century circumstances were continuously difficult. The Government refused to sanction any overseas extension of the episcopate. The leaders of the Church, especially Archbishop Secker and S.P.G., tried again and again to make the Church in North America episcopal in fact as well as in name; but Walpole was afraid of Jacobitism and moreover could not believe that the kind of official whom he supposed a bishop to be was really wanted overseas. As everyone knows, it took a war to end the trouble, and even then there were difficulties over the oath of allegiance, and Seabury had to go to Scotland for Consecration in 1784. Happily three years later two more bishops, for New York and Philadelphia, were consecrated at Lambeth, since when the Church in U.S.A. has maintained its own succession. Apart from that the only bishoprics founded before 1841 were Nova Scotia, Quebec, Calcutta, Jamaica, Barbados, Madras, Australia, Bombay, Toronto, Newfoundland—ten altogether.

In 1841 came the great event which is the occasion of Mr. France's pamphlet. Bishop Blomfield of London was disturbed by a letter he received from a remote part of North America complaining of the slight attention which the Bishop was paying to that part of his diocese. Blomfield was a man of action. He stirred up the Archbishop of Canterbury, and a public meeting was held at which Mr. Gladstone was among the speakers. It was announced at the meeting that £80,000 had already been given or promised for the founding of additional bishoprics overseas.

In this way was born the Colonial Bishopric Fund. It was a very English method of meeting a situation—a public meeting, a committee, and a fund—but its success was remarkable. The bishops year by year put out a plain statement, with no rhetoric and very little appeal. They reported what had been done, and what the next steps ought to be. There were in the early days large donors, but the largest and most consistent supporters have always been S.P.C.K. and S.P.G. C.M.S. did not give on so large a scale, not from any lack of goodwill, but because the first thought of C.M.S.

has always been the conversion of the heathen world. Altogether immense sums have been subscribed, and bishopric after bishopric has been founded. The diocese of New Zealand, with the heroic George Augustus Selwyn as its bishop, was the first-fruits. By 1872 no less than £238,000 had been raised, and thirty new sees had been wholly or partly endowed. At the same time it was announced that there were twenty-seven more dioceses which it was proposed to establish. It sounds a lot, but it was done. By 1891 the original ten, the forty of 1872, had grown to eighty-two, and the one diocese of New Zealand with its twelve clergy had become a province of six dioceses and 254 clergy.

The principle of the Committee has always been plain, straightforward adherence to the order of the Church. Plant a bishop and he will build up his diocese. To one who complained at an early date that the money would be better spent on presbyters, the bishops replied by shewing that the number of presbyters had doubled or trebled in all dioceses to which a bishop had been sent. The same faithfulness to Church order enabled the committee at a much more recent date to deal with problems arising out of the Disestablishment of the Church in India and with some awkward questions in connexion with the see of Capetown.

Mr. France, who has shewn elsewhere his acquaintance with S.P.G. records and his power of telling a story in such a way as to make it not merely an interesting story but a call to action, has given us an admirable thirty-two-page pamphlet. He has some discerning remarks at the end about the reasons for the decline of the Fund, and about its future. It is at the moment only a trust-holding corporation. Is it or is it not to renew its life? The missionary societies have created a vast army of small givers to missionary work such as was not dreamed of in 1841. The large giver has disappeared. The necessity of founding new bishoprics all over the world is still urgent. The statesmanship of the societies is better than ever. They know what the Church needs. But they cannot constantly be producing large capital sums. Is there to be an *ad hoc* Ministry of Supply?

NEWS FROM OVERSEAS

THE ATTITUDE OF THE JAPANESE GOVERNMENT TOWARDS CHRISTIANITY

The Church in Corea faces a danger which is shared by all Christian bodies in the Japanese Empire and in Manchuria. Interference with Christian faith and order by the police and military authorities has already created a very serious problem. Such interference is always outwardly made on politico-nationalistic grounds. The constitution of Japan grants toleration to Christianity, among other religions, and to alter the constitution would be considered a very serious step to take. Attendance at Shinto shrines is expected from all loyal citizens, and is enforced much more strictly in Corea than in Japan proper. It has been officially defined as having no religious significance, and only implying an act of loyalty and reverence for the State. But definitely religious acts take place at these shrines, where sacrifices and prayers are offered to the Sun Goddess and spirits of famous men. Imprisonment, beating, and other forms of punishment have constantly been meted out to those whose conscience prevented their attending the shrines. The creeds of the Christian bodies have been strongly criticized as being disloyal to the position claimed for the Emperor, and as subversive of the spirit of the "new order" of Japan. Strong pressure has been brought on some churches to revise their statement of faith. One denomination in Corea was forced through strong pressure behind the scenes to accept a statement of faith which would seem to deny the Divinity of Christ, and put Japanese mythology on a level with the books of the Old Testament. The missionaries of that church not only had the sorrow of having to leave their life's work, but the additional suffering of feeling that the Christian body they left behind them had compromised its faith.

To what extent this anti-Christian pressure will grow it is impossible to say, but the possibility of persecution and even attempted suppression of Christian teaching has to be faced. Our prayers are needed for all who bear the name of Christ in the Far East. May they be strengthened to stand firm amid all the dangers and trials which surround them.

I may add that up to the time we left Corea none of our clergy or workers had been detained by the authorities, nor had any pressure been brought on our Church regarding the Faith.—
(From *A Report on the Work of the Church in Corea.*)

CORRESPONDENCE

Governments and Missions in East Africa

SIR,

I have read with much interest Sir Philip Mitchell's article on the above subject, and I greatly appreciate his attitude to missions. His proposals deserve very careful consideration, and it may be that they will provide a satisfactory basis for future co-operation in areas where they are applicable. One point, however, I should like to raise.

In the tenth paragraph of his article Sir Philip says: "Public funds cannot properly be used to build or develop private property, property which in theory, at least, could be disposed of by its owners for purposes other than those for which the Government had made grants. *This is a difficulty which cannot be overcome simply by asserting that missions would never do such a thing.*" (Italics mine.) I am not disposed to quarrel with this argument. I think it is valid, and to my mind it is reasonable that government should require missions to give a binding undertaking to refund building grants if the buildings cease to be used for the intended purposes. But the argument cuts two ways.

Many of us missionaries have enjoyed the friendliest relationships with governments in British Tropical African Dependencies. It has often been our good fortune to have to deal with Governors, Directors of Education, and other representatives of Government, who have had our entire confidence. But we have not therefore felt it unnecessary to ask that the special position of missions and of the Church should be adequately and definitely safeguarded.

So far as it goes, missions share Sir Philip's view that "colonial development means a striving towards the general welfare by attacking ignorance, poverty, and intolerance," and they can co-operate wholeheartedly with this object in view. But Sir Philip recognizes that the contribution of missions to the welfare of Africa is not merely the carrying on of a certain amount of educational work which would otherwise be done by Government. The Church as a corporate body has something to give which Government *cannot* give. The missions, as agencies of the Church, would no longer justify their existence if they accepted a position in which they were unable to fulfil their primary purpose, which is the teaching of Christianity and the strengthening of the Christian community. They must therefore guard against conditions of co-operation which might have such an effect.

The difficulty cannot be overcome simply by asserting that Government would never do such a thing as to hinder the special work of the Church.

In a certain territory, which I will not name, but which is well known to Sir Philip Mitchell, missions agreed to co-operate with Government on the basis of an understanding that they should nominate their own representatives on the Advisory Committee on Native Education. Only by this means could they make their corporate contribution to education policy and ensure that their special interests should receive due consideration. Yet, without even consulting the mission authorities, Government has suddenly withdrawn their right to make such nominations.

Our friends, like Sir Philip Mitchell, might say quite sincerely : "Government would never do such a thing." But when there is a change in personnel, Government sometimes does !

Yours, etc.,

G. W. BROOMFIELD.

LAYMEN'S FINANCE COMMISSION IN SOUTHERN RHODESIA

During the early part of this year I appointed a Laymen's Finance Commission of farmers, commercial men, and civil servants ; and I asked them to tour the whole diocese, and to meet clergy and parochial and mission councils, and as many of the congregations as they could ; and to place before them the needs of the Church in the diocese, the expense to the diocese of salaries, etc., and to hear all that they had to say in the parishes and missions. The Commission was under the chairmanship of a farmer outside Bulawayo. He has a station-lorry motor-car, and by means of this and the railway the Commission toured the whole diocese, met a very large number of our people, listened to all that was said, and placed before meetings and individuals the financial position of the Church in the diocese. Then they produced a quite admirable and a challenging report which has been carefully considered by Parochial Councils and also by the Diocesan Standing Committee ; and we hope in due course to implement most of their recommendations.

Apart from the time spent by the members of the Commission on the job, which has been very considerable, the Commission has met all the expenses of the tour and has charged nothing up to the diocese.

A realization of the mileage that they have covered over this vast territory helps to a fuller appreciation of the generosity of this gift. The thoroughness of their work and the keenness with which they accepted my invitation are most encouraging evidence of their own contention in their report—that there is a large supply of lay service waiting to be tapped on behalf of the Church in the parishes.—(From a Report by the Bishop of Southern Rhodesia in *The Mission Field*.)

REVIEWS

PAT McCORMICK: A MAN'S LIFE. By R. J. NORTHCOTT.
Longmans. 116 pp. 3s. 6d.

The author of *Dick Sheppard and St. Martin's* has now given us this very readable account of the life of his successor. As a personal friend of both, he is well qualified to draw an interesting comparison between these two great characters, and to describe their religious and social work at St. Martin's. But fortunately the author has not overlooked the early labours of Pat McCormick in the missionary field. Perhaps one of the most interesting chapters in the book—"Land of Hope and Glory"—describes how some forty years ago as an Army Chaplain he sailed for South Africa and visited the gold mines at Cleveland, Johannesburg. He found that most of the workers were British, and he was told that at one of the mines, Jumpers Deep, he was the first parson to come near the place for six years. The Bishop of Pretoria told him that it was "almost impossible to get any parson to tackle a job like this. It was bristling with difficulties from every point of view. There was no church, no money, nothing to start on, and nowhere for the parson to live. . . . But there was undoubtedly a great opportunity." This gloomy prospect seemed to fire McCormick's imagination. He resigned his Chaplaincy to H.M. Forces, and undertook the pioneer work at Cleveland. "The men were a tough, hard-drinking, hard-swearing lot, and the arrival of a preacher was not welcome." However, he persevered in his venture of faith, and ultimately succeeded in winning the respect and confidence of the miners and in building a church which his congregation unanimously insisted on naming "St. Pat's."

When war broke out in 1914 he rejoined the Army as a Chaplain to the Forces and rose to high rank. Within a year he was Chaplain to a Brigade, within two years Chaplain to a Division, within three years Chaplain to a Corps, and in four years he was Acting Chaplain General at Boulogne. He was awarded the D.S.O., and was four times mentioned in despatches.

His later history as Vicar of Croydon from 1919, and as Vicar of St. Martin-in-the-Fields from 1927, is more generally known; and the story of his work there is entertainingly told in this excellent little book, which we can strongly recommend to all who may be interested in the spiritual adventures of "A Man's Life."

F. H. S.

REVIEWS are contributed by the SUB-EDITOR; the Rev. R. E. TEMPEST, formerly a missionary in Melanesia; and the Rev. C. T. WOOD, Men Candidates Secretary, S.P.G.

PACIFIC PILGRIMAGE. By NORMAN GOODALL. The Livingstone Press. 1941. 116 pp. 2s.

The Author, who is Foreign Secretary for the Pacific of the London Missionary Society, surveys the work of the Society after a year's tour of its mission stations in the Pacific.

There is great variety in the outward conditions and in the inner life of the islands visited. In Papua the mission is still in its earliest stage, largely dependent on the foreign missionary and surrounded by heathen tribes living in the Stone Age, amongst whom the Gospel message has still to be preached. In Samoa a mature indigenous church manages its own affairs, pays its own way, and sends missionaries and money overseas.

It is regrettable to find, however, that in Samoa and elsewhere the Mandatory Power (New Zealand) has introduced its system of secular education among peoples whose education has hitherto been Christian.

The book brings out clearly the two outstanding points in missionary work in the Pacific—on the material side the vast areas, mostly consisting of salt water, and the consequent difficulties of travel and communication; on the spiritual side the eagerness of the people to accept Christianity, and their recognition of the duty of giving freely what they have freely received. There are many noble names on the Roll of Honour of the Church in the Pacific; there are many more which have no memorial; but it is by the faithful work of native teachers, pastors, and clergy, often working far from their homes, that Christianity has spread and is spreading through the South Seas.

The book is a popular one, and though difficulties and problems are referred to, they are not discussed at length. Difficulties and problems there assuredly are, but the Kingdom of Christ goes forward, and there is much for which we can thank God.

R. E. TEMPEST.

DRUMMOND CHAPLIN. His Life and Times in Africa. By B. K. LONG. 1941. O.U.P. 373 pp. 18s.

No one who wishes to understand modern South Africa should fail to read this book. To some tastes it may be too exclusively a political history of the last thirty years, but then the South African is incurably political-minded, and to Sir Drummond Chaplin politics was throughout his life his greatest interest. It is less than a biography, for Chaplin is not allowed sufficiently to speak for himself and remains throughout as a somewhat austere background contributing acid comments on the situation; but it is certainly a history of his times.

Mr. Long is at his happiest in brilliant sketches of the various political characters of the time, and sometimes Chaplin is but

the peg on which to hang them. As for instance in the naïve sentence on page 130: "The part which Chaplin played in Union politics till he went to Southern Rhodesia as Administrator in 1914 would be barely intelligible with the background of the Convention and its membership left wholly nebulous." This introduces thirteen pages on the most prominent men in the National Convention of 1908 leading to the Act of Union in 1910 which are fascinating in the accuracy of their analysis as they are invaluable for the historian of the future.

Chaplin's time as Administrator of Southern Rhodesia saw the end of the British South Africa Company's rule. It is a strange chapter in the history of Imperialism and cannot be summarized better than in Mr. Long's own words:

It governed in the name of the King, brought in white settlers, controlled the huge native population, made roads and bridges, disposed of the land, acted, in fact, precisely as a Government of a Crown Colony in the accepted sense would have acted. But it remained a commercial company . . . and expected, some time or other, to see some return on (its) capital.

The final negotiations with the Colonial Office left the Company far from satisfied and the share-holders with a sense of grievance at the expense of the settlers. But it is a pity that this part of the book is not more fully documented, and indeed the whole book would have gained enormously in value had the author given his references in footnotes or as an appendix.

The story of the Referendum in 1922 told in Chapter X, whereby Southern Rhodesia decided in favour of Responsible Government and against incorporation as a fifth Province of the Union, is related with a vivid grasp of detail which, however, never loses sight of the great principles involved. If one's reading of the pronouncements of Smuts in this present conflict are correct, we cannot yet write *finis* to this movement for a Pan-African Union which has been one of the most consistent ideals of that veteran Prime Minister. Chaplin himself favoured incorporation, mainly because he felt that the step would greatly strengthen English influence in the Union of South Africa.

From 1923 to his death in 1933 Chaplin lived at the Cape. He was for the second time elected to the Union Parliament; became a Director of the Chartered Company and of numerous other concerns; and was friend and unofficial adviser to successive Governor-Generals. He stood for a generation that is now past for better or for worse: "Uncompromisingly British, from the days when he, like so many others, came under the spell of Lord Milner during the Boer War, days when it was the right thing to be uncompromising, he remained so through a later decade when that attitude was no longer the fashion."

C. T. WOOD.